THE

NEW-JERUSALEM MAGAZINE.

Vol. X. SEPTEMBER, 1886. No. 9.

CONTENTS.

THE INCARNATION.....*John Worcester*..... 497

DIVINE LOVE.....*Hans Thielsen*..... 511

THE LETTER OF THE WORD.—ITS PRACTICAL USE AND IMPORTANCE.....*William H. Alden*.... 518

"THOU, O GOD, HAST PROVED US." (Poetry).....*Joseph Ropes*..... 526

THE INFLUENCE OF PASSION UPON THE SOUL.....*Adolph Roeder*..... 528

"BLOT ON THE BRAIN".....*Theodore F. Wright*... 534

SWEDENBORG STUDIES..... 539

The Authorship of the Athanasian Creed.

BOOK NOTICES..... 547

Spinoza and His Environment; Taras Bulba; Donovan: A Modern Englishman; The Oregon Trail; Life and Letters of Emory Upton, Major General, U. S. A.; Historical Reference Book; The Tragedies of Æschylos; Half Hours in the Holy Land; A Captive of Love.

THE NEW CHURCH..... 551

The Sunday School; The Representation of Solomon; Strengthening the Service.

THE RELIGIOUS WORLD..... 556

Against the Thirty-nine Articles; Revising the Masoretic Text; Evolution Condemned; President Robinson on Resurrection; Home Missionary Statistics; Decline of Quakerism; Progressive Jews; The Mormon Field; Dangers of Ritualism; The Psalms not Understood; The Molokans of Russia; The King who knew not Joseph; Mistaken Views Corrected.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

— AT —

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
To subscribers in Great Britain - - - - - 10 shillings a Year.
Clergymen " " " - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS: — Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Both of the above MAGAZINES may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (10 Spruce Street), where advertising contracts may be made for it in New York.

THE

NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 9.

SEPTEMBER, 1886.

THE INCARNATION.

THE special point of inquiry in this paper is as to the nature and development of the Lord's human mind, and the share that the heavens had in forming it.

We are taught in the New Church that "the Lord was as another man in every respect, except that He was conceived of Jehovah; but He was born of a woman, a virgin, and by nativity He derived infirmities from the virgin mother such as are common to man." — A. C., 1414. And it is necessary to our inquiry to understand as clearly as possible the nature of that which was of the Divine in Him, and of that which was from the mother, and what mediates there were between them.

"All the spiritual that man has," Swedenborg says, "is from the father, and all the material from the mother."—T. C. R., 93. "The body is only a covering for the soul, composed of such things as are in the natural world; but the soul is of such things as are in the spiritual world."—T. C. R., 103. "The natural mind of man consists of both spiritual and natural substances; from its spiritual substances thought is produced, but not from its natural substances; the latter substances recede when a man dies, but not the spiritual substances; hence the same mind after death, when a man becomes a spirit or an angel, remains in a similar form as in the world."—D. L. W., 257.

It was necessary in the Lord's Human that these spiritual substances should be assumed, as well as the natural; for He, in His Divine Infinity, was above the plane of the heavens, and, though operating through the heavens, He did not exist infinitely on their planes. How, then, were these spiritual substances assumed? The same question might be asked in this form: How were those planes of the human mind formed by which the Lord loved and thought with men and with angels?

It is evident that they were not taken directly from the mother; for they were spiritual, and she furnished only the natural. It is evident that they were not produced immediately from the Father; for then the child would have been born infinitely wise, infinitely loving. The very presence of this Infinity would have dispersed the body, and would have made the work of gradual manifestation of the Divine, and consequently that of redemption and salvation, impossible.

The considerations that will be presented presently would lead to the conclusion that they were assumed from the heavens by degrees as the Lord's natural human was developed, were used temporarily, and finally were wholly rejected with all that was finite in Him.

We are taught that —

"The Lord, when He made His Human Divine, did this from the Divine by transflux through heaven; not that heaven contributed anything of itself, but, that the Divine Itself might be enabled to flow into the Human, it flowed in through heaven. This transflux was the Divine Human before the coming of the Lord, and was Jehovah Himself in the heavens, or was the Lord."— A. C., 6720.

"This Divine, or this of Jehovah in heaven, is the Lord from eternity; the same, also, the Lord took upon Himself when He glorified or made the Human in Himself Divine, which is also manifest from the form in which he appeared before Peter, James, and John when He was transfigured, . . . and also in which He occasionally appeared to the prophets."— A. C., 5110.

"The Lord came into the world, and took upon Him a Human, in order to put Himself into the power of subjugating the hells, and of reducing all things to order both in the heavens and on the

earth. This Human He put on over His former Human. This Human which He put on in the world was like man's human in the world. Yet both Humans are Divine, and therefore infinitely transcend the finite humans of angels and men."—D. L. W., 221.

The angelic Human which the Lord assumed before the Incarnation was the means of teaching and enlightening the heavens as well as men upon earth. By filling an angel with His presence, He taught the angel, and, by the same means, He appeared to Abraham and many others upon the earth. But in these manifestations, though from Infinite Love and in the spirit of Infinite Wisdom He came down, His love and His wisdom could be expressed only in such forms of thought and speech as the human mediums supplied. Something could be expressed plainly, but much could be only represented. His own love and His own thought were not on their plane, but wholly above it, and could only fill their thought from above, and not explain itself by rational thinking in forms new to them. Therefore Swedenborg says: —

"Before the assumption of the Human, He had a Divine Rational, but by influx into the angelic heaven; and, when He manifested Himself in the world, He had it by an angel whom He filled with His Divinity; for the Essence purely Divine, which was the purely Divine Celestial and Divine Spiritual Essence, transcends both the angelic and the human rational, but was given by influx. . . . Before the incarnation, there was not any Divine Human, but a representative one through some angel; . . . but the representative one was not of such efficacy that it could spiritually enlighten men; wherefore, illustration then took place only by types and figures."—*Replies to Dr. Hartley*, 2, 6.

But, in the Lord's own Human, He thought out and presented the Divine Love and Wisdom upon the planes of both angels and men, in a Divine rational way; not merely representing them, but teaching the genuine truth as never had been possible before. In men there is an inmost which receives the Divine immediately, but in limited forms derived from the human father; and there is the rational in the various degrees of angelic and human intelligence, and the natural body. In the Lord the inmost was Jehovah Himself,

not limited by any finite forms; and there were the degrees of the rational mind living from the measureless life of Jehovah, and the body which was from Mary. Something will presently be said as to the quality of this rational mind, and the means by which it was formed; but, first, the following quotations will show that these things actually existed as just described: —

"There is in every one an internal man, a rational man which is intermediate, and an external man; and these are most distinct from each other."—A. C., 1889.

"The internal man is that which is his inmost, by virtue of which he is a man, and by which he is distinguished from brute animals, which have no such inmost; and it is, as it were, the gate or entrance of the Lord, that is, of the celestial and spiritual things of the Lord, into man. What takes place there cannot be comprehended by man, because it is above all his rational from which he thinks. Beneath this inmost or internal of man is placed the rational, which appears as man's own; into this flow in through the internal man the heavenly things of love and faith from the Lord, and through this rational into the scientifics of the external man; but the things which flow in are received according to the state of every one."—A. C., 1938.

"By this internal, man lives after death, and to eternity; and by this he is capable of being elevated by the Lord amongst angels; it is the very first form by virtue of which he becomes and is a man. By this internal the Lord is united to man. The heaven nearest the Lord consists of these human internals; this, however, is above the inmost angelic heaven; wherefore, these internals are of the Lord Himself. . . . Those internals of men have not life in themselves, but are forms recipient of the life of the Lord. In proportion, then, as man is in evil, whether actual or hereditary, he is, as it were, separated from this internal which is of the Lord and with the Lord; consequently, is separated from the Lord; for although this internal be adjoined to man, and inseparable from him, still, as far as man recedes from the Lord, so far he, as it were, separates himself from it. The separation, however, is not a rending away from it; for then man could no longer live after death; but it is a dissent and disagreement of those faculties of man which are beneath it, that is, of the rational and external man. In proportion to this dissent and disagreement there is dis-

junction; but, so far as there is no dissent and disagreement, man is conjoined by the internal to the Lord; and this takes place so far as he is in love and charity, for love and charity conjoin. Thus it is as regards man. But the internal of the Lord was Jehovah Himself, inasmuch as He was conceived of Jehovah, who cannot be divided and become the internal of another, as of a son who is conceived of a human father; for the Divine is not capable of division, like what is human, but one and the same, and is permanent. With this internal the Lord united the Human Essence; and, because the internal of the Lord was Jehovah, it was not a form recipient of life, like the internal of man, but it was life itself."—A. C., 1999.

"The human in every man begins in the inmost of his rational; so also with the human of the Lord. What was above that was Jehovah Himself; and herein the Lord differed from every other man."—A. C., 2194.

The rational, which receives on the one hand the life's affection from the internal man, and on the other the sensations and instruction that come from without, mediating between them, is often called "the interior man," intermediate between the "internal" and the "external" man. In this sense it is used in the following passages, where, also, it is shown that this interior or rational in the Lord was upon the same planes as the interior mind of men and angels, and in some respects partook of their quality. The respects in which it differed will be considered afterwards.

"The interior man is the intermediate between the internal and the external man. By the interior man, the internal communicates with the external; without such a medium, no communication could possibly exist. The celestial is distinct from the natural, and still more from the corporeal; and, unless there be a medium of communication, it is not possible for the celestial to operate on the natural, still less on the corporeal. The interior man is what is called the rational man."—A. C., 1702.

Concerning the things belonging to the rational and those belonging to the natural, see A. C., 3020.

"That is called heaven which is interior in man, and that earth which is exterior. The reason that heaven signifies what is inte-

rior in man is because man, as to his interiors, is an image of heaven, and thus a sort of heaven in miniature. The Lord's interior man is heaven in a most especial sense, because the Lord is the All in all of heaven, thus heaven itself. . . . The Lord's internal man . . . is Jehovah Himself."—A. C., 1733.

These passages perhaps are sufficient to show that in the Lord the internal, whence comes life to all lower parts of the mind, was Jehovah Himself; that below this He had faculties of rational thought with angels and men, and, lastly, the material body. And now, how was His rational mind formed? and what was the quality of it?

From the quotations above, it would appear that it was formed in some way by means of the Divine Presence in the heavens, or flowing through the heavens; for this is called the Human before the Incarnation, over which the natural Human is said to have been superinduced. Also in D. L. W., 233, we read:—

"It has been told me from heaven that in the Lord from eternity, who is Jehovah, before His assumption of a Human in the world, the two prior degrees existed actually and the third degree potentially, as they do also with angels; but that, after the assumption of a Human in the world, He put on, also, the third degree, called the natural, thereby becoming Man, like a man in the world; but with the difference that in the Lord this and the prior degrees are infinite and uncreated, while in angel and in man they are finite and created."

And again, it has already been said that—

"The Lord, when He made His Human Divine, did this by transflux through heaven. . . . This transflux was the Divine Human before the coming of the Lord, and was Jehovah Himself in the heavens, or was the Lord."—A. C., 6720.

But by these things it cannot be meant that a fully formed rational, such as the Lord assumed by filling the heavens or an angel, was present in the child that was born.

"The rational man is not born with man, but only the faculty of becoming rational, as may appear to every one from this, that new-born infants are not endowed with any reason, but become

rational, in process of time, by means of external and internal sensuals, as they are initiated into sciences and knowledges. . . . The Lord's first rational was born as it is in other men ; but, as by His own power He made all human things in Him Divine, so also the rational."—A. C., 1893.

His body was not born a man, but a child, with the capacity of becoming a man ; and so His rational mind was born only as a child's mind, which has the capacity of becoming rational. And this child's mind, with Jehovah Himself for its internal, was formed by the Presence of Jehovah in the heavens, or flowing through the heavens. There are angels who "are present with infants in the womb, and by them the Lord takes care that infants there be nourished and perfected; thus they preside over those who are with child." "The angels who dwell there are the wisest of all, and from innocence appear to others as children, for they love infants much more than their fathers and mothers do." — A. C., 5052. As the womb of the mother draws from the whole store of nourishment in her body the pure elements which are best suited to the natural nourishment of the child, so they who are in the corresponding province of the heavens must draw from the store of the heavens whatever can be made serviceable for its spiritual nourishment, which is laid up as the most innocent "remains" in the embryo. And if spiritual elements were gathered from the heavens to serve as a medium between the Lord's internal and His external, forming at first an infantile mind living from the Divine and capable of becoming rational, it would appear orderly for it to be done by the Presence of the Divine with angels of this province, as they were able to receive that Presence ; and through them the Divine would be present with the Virgin Mother.

It appears to be true that the initial forms receptive of life in man are from the father ; both those which constitute the inmost, and those of the lower planes, answering to the planes of the heavens and of the natural life on earth. The higher planes are in order, and need only development ; but the lowest is in inverted order. And these become fixed and permanent by receiving an ultimate clothing from the mother ;

and this ultimate clothing may be either in the form of the father, or in that of the mother (T. C. R., 103); and according to this form is the quality of the natural mind. Hereditary evil resides here (D. L. W., 432), and is derived both from the father and from the mother.

In the Lord the inmost was not a receptacle of life, but was Life Itself. And this Life flowed down through the planes of the heavens, assuming such heavenly substances as were necessary for its presence in the ultimate; and in that ultimate it was clothed with the body from the mother, in the forms of the mother. In this resided hereditary evil from the mother, but none from the father (A. C., 1573); for the Divine Love was the Father, and it was present in the natural unperverted, although as yet its presence there was limited by the possibilities of the heavens as mediums of the inflow.

The life of the child was the Divine Love Itself; and this life constituted the internal of the child, not being there limited by any recipient forms. But in the lower degrees, as yet, it was received by finite forms from the heavens and from the mother. And this was the case even until its glorification was complete. The life, which is the love, flows down in the immature recipient forms as affection; producing, first, the infantile, innocent life, then affection for knowing, then affection for understanding, then affection for living and bringing forth the perfect work of the love. These affections in the Lord were Divine, flowing directly from His own internal; but they operated through the finite faculties of the Human, gradually forming, purifying, and perfecting these, until they gave place to the Infinite Love Itself with men. The Life was Divine; but the recipient vessels, internal and external, were not Divine until the Human was glorified. We may think of the initial clothing of the Life on the inner planes as assumed from the heavens, and it may be correct to think of those degrees of the Lord's mind as nourished with spiritual substances corresponding to the truths He acquired, as is the case with children in heaven. These, "as they are perfected in intelligence and wisdom, appear more mature, thus as youths and young men, . . . because intelligence and

wisdom are essential spiritual nourishment; therefore the things which nourish their minds also nourish their bodies." — H. H., 340. And these elements of spiritual nourishment in the Lord were heavenly, but not at first Divine.

"In this respect the Lord was not like any man: that his interior man as to things celestial or goods was Divine, and from His very nativity adjoined to the internal. The internal, with this interior, was Jehovah Himself, His Father. But in this respect He was like other men: that His interior man as to spiritual things, or truths, was adjoined to the external, and thus was human; but this also, by combats of temptation, and continual victories acquired by His own power, was made Divine, that is, Jehovah."— A. C., 1707.

"The Divine Itself which is the esse of all things was in the Lord alone; for He was conceived of Jehovah; and every man has from his father the esse of his life, which is called his soul; hence it is manifest that the Divine good of the Divine love was in the Lord's Human, as the soul of a father in a son. And whereas nothing lives in man but his soul, for the body without the soul does not live, and whereas everything of the body is produced from the soul, thus to a resemblance of it, . . . it follows that the esse itself in the Human of the Lord was Jehovah, which is the Divine good of the Divine love. And that which is the esse of life makes everything which exists from it in its own likeness; thus the Lord . . . made also His Human the Divine good of the Divine love."— A. C., 10125.

It is by good ends in the rational, that is, by caring more for the Lord and the neighbor than for one's self, that man is regenerated. It is by these good ends, we are taught, that

". . . the Lord disposes all things which are in the natural, for the end is as the soul, and the natural is as the body of that soul. Such as the soul is, such is the body with which it is encompassed, thus such as the rational is as to good, such is the natural with which it is invested. It is known that the soul of man has its beginning in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, and this of such a nature that by it the soul may be able to act suitably in the world into which it is born. The case is similar when man is born again, that is, when he is regenerated: the new soul which

he then receives is the end of good, which has its beginning in the rational, at first as in an ovum there, and afterwards it is there perfected as in a womb. The tender body with which this soul is encompassed is the natural and the good therein, which becomes such as to act obediently according to the ends of the soul. The truths therein are like fibres in the body, for truths are formed from goods. Hence it is manifest that an image of the reformation of man is exhibited in his formation in the womb; and, if you will believe it, celestial good and spiritual truth which are from the Lord are what form him and then impress a capacity to receive each of them successively, and this in quality and degree according as he like a man has respect to the ends of heaven, and not like a brute animal to the ends of the world."—A. C., 3570.

And thus in the process of His glorification the Lord's Divine end, which was the love of redeeming and saving mankind, put forth fibres of Divine Wisdom, and formed a purely Divine rational and natural Human. Of this it is that the Lord said, "My meat is to do the will of Him that sent me, and to finish his work." But first must be formed a finite body and a finite natural and rational mind, before there are the means of forming the Divine rational and natural. And of the earliest mental formations we read as follows:—

"The very life of man is from the internal man, which cannot have communication, except very obscure, with the external, before recipient vessels are formed, which are of the memory; and this is done by means of things known and learned. The influx of the internal is by means of affection into the things known and learned in the external. Before these things exist, there is indeed communication, but by affections only, by which the external is ruled, whence are the most general motions and also appetites, and some blind inclinations such as appear in infants. But this life becomes by degrees more distinct as the vessels of the memory are formed by knowledge, and the vessels of the interior memory by rational things. As these vessels are formed, and are arranged in series so as mutually to be related to one another like consanguinities and affinities, or like societies and families, the correspondence of the external man with the internal is perfected; and still better by rational things, which are intermediates, but yet not in full agreement unless the knowledges by which they are formed

are truths; for the celestial and spiritual things of the internal man find no correspondence for themselves except in truths; these in the organic forms of both memories are genuine vessels, to which the celestial things of love and the spiritual things of faith can be fitted: for then they are disposed by the Lord according to the idea and image of the societies of heaven or of His kingdom, so that man becomes a heaven or kingdom of the Lord in miniature." —A. C., 1900.

The life's love animates all the affections of the natural man, but especially affection for knowing, because this is the preparation for rationality.—A. C., 1909.

"The rational of man must be formed . . . by scientifics and knowledges insinuated by means of the senses, thus flowing in by an external order. . . . As the Lord was born as another man, . . . His rational was conceived and born as with another man, but with this difference, that the Divine, or Jehovah, was inmostly present in each and every thing belonging to Him, thus the life of love towards the whole human race, for whom and whose salvation He fought in all His temptations."—A. C., 1902.

"As to the rational, it receives its life from the life of the internal man flowing into the life of the affection for knowledges and sciences of the exterior man. The life of the affection for knowledges and sciences gives the rational as it were a body, or clothes the life of the internal man as a body the soul."—A. C., 1910.

The life of the internal man in the Lord was the Divine love for mankind. This first produced in the external the affection for knowledge, and then by means of that affection for knowledge the affection for understanding the things known in the light of the world, which is the first youthful rationality. And then first could be formed the affection and faculty of seeing all things of the natural life in the light of heaven, or, rather, with the Lord, in the light of Divine Wisdom, and of presenting in the natural the things which were Divinely good. *See* A. C., 2657, 2557, 1914, 1895, 2072.

In these states of development the Lord was associated with spirits and angels, as men are.

"In infancy, [Swedenborg says], spirits are present who are in innocence, thus who communicate with the heaven of innocence,

which is the inmost or third heaven; in childhood are present spirits who are in affection for knowing, thus who communicate with the lowest or first heaven; in youth and manhood spirits are present who are in affection for truth and good, and thence in intelligence, thus who communicate with the second or middle heaven; but in old age spirits are present who are in wisdom and innocence, thus who communicate with the inmost or third heaven." —H. H., 246. *See also* D. P., 307; A. C., 1906, 2303, 5342.

We are told that there were "angels who were with the Lord when He engaged in combat in His earliest childhood. These angels were of a quality like that of the goods and truths then with the Lord."—A. C., 1705.

And again we read:—

"That angels were with the Lord during His combats against the hells, is evident from the Word, and also from this, that during His temptation combats it could not be otherwise than that angels should be present, to whom the Lord, of His own power, gave strength and power to combat as it were together with Him; for the angels derive all their power from the Lord."—A. C., 1752.

It is also said that after His temptations angels ministered unto Him.

The angels were with Him because His mind was formed from the womb by elements from the heavens, and was nourished by truth learned from without, which was not the essential Divine Truth, but was the representatives and appearances of truth such as men and angels think. With this the angels were in sympathy, and in this, because of its finite imperfection, the Lord could be tempted.—*See* A. C., 2814; also *see* nos. 1906, 4067, 4073, 4075. But as the imperfections of this truth were made manifest through temptations, the Lord gave it up, and thought from the Divine Good itself; and what He then thought was the Perfect Truth and was beyond temptation.—A. C., 2813.

The angels could not enter into this thought, and indeed they resisted it; and therefore, "in order that the Lord might bring the whole heaven into heavenly order, He even admitted into Himself temptations from the angels, who, so far as they were in what was their own, were not in good and

truth. These temptations are the inmost of all, for they act only upon ends, and with such subtlety as to escape all observation."—A. C., 4295.

"The Lord admitted, also, the angels to tempt Him, and the angels were then left to their own proprium."—A. C., 4307.

In the end, therefore, as the Lord came into the full wisdom of His Divine Love, and thought and lived from this in human states, not only all that He had taken from the Virgin Mother and from the natural world, but all that the heavens had contributed to this formation of His Human, and which was necessary as a temporary means of thought and of presence in the states of angels, was rejected, and He thought and lived on the planes of the heavens and of men from the Divine alone.—*See Doctrine of the Lord,* 35.

"There are two lights which form the intellectual things of man, the light of heaven and the light of the world; the light of heaven is from the Lord, who, to the angels in the other life, is a sun and a moon; the light of the world is from the sun and moon, which appear before the bodily sight. . . . The light of heaven, which is the Divine light of the Lord, flowed into those things which were of the light of the world in His natural man, that thence He might bring out, thus by the ordinary way, truth which was to be conjoined to good in the rational. Therefore, that the Lord might make His human Divine by the ordinary way, He came into the world, that is, willed to be born like another man, and like another to be instructed, and then re-born; but with the difference that man is re-born of the Lord, but that the Lord not only regenerated, but also glorified Himself, that is, made Himself Divine; and further, that man is made new by the influx of charity and faith, but the Lord by Love Divine which was in Him, and which was His own."—A. C., 3138.

Newtonville, Mass. JOHN WORCESTER.

IT is the Lord's Providence that there shall not be any one or any thing, by whom or through whom use is not performed.— *Swedenborg.*

SUNSET IN HEAVEN.

They tell me Time shall be no more
In that glad world toward which we stray;
That on that bright and sealess shore
There comes nor night nor day;

That creeping hours no more shall fling
The changing glow that paints the west,
Nor flushing clouds grow bright, nor bring
The quietude of rest.

No evening breeze shall gently breathe
O'er leagues of sea, or shingly beach;
Nor purple banks at sunset wreathe
The Ocean's utmost reach.

O, Eve! Sweet Eve! Earth's happiest hour!
Say, need we fear her loss in heaven?
The hour of prayer, the dew, the flower,
In ten-fold sweetness given?

Why, viewless, should the glorious skies
In constellations shine afar?
Should we not raise ungrateful eyes
To Heaven without a star?

And shall those myriad burning domes—
The mystic signs that rule the night—
No longer shine o'er heavenly homes,
O'er mansions fair and bright?

Are they not ours, O Lord, and set
So fair, so grand by thy great will,
That, circling round God's Day-Star, yet
The glad night greets us still?

Shall never fisher sail the sea
When all the dusk is soft and fair?
Dear Lord! thou lovedst Galilee,
And all its fishers there!

Shall never flowers the shadows seek,
The freshening dew of twilight's hour?
Thou lovedst the lily and didst speak
The splendor of its flower!

To me a heaven of changeless light
I cannot, cannot comprehend;
I should so miss the blessed night
In days without an end.

Give me the twilight's tender glow,
The pulsing heavens that shine afar,
The lights that gleam above, below,
The glow-worm and the star!

The perfumed calm at daylight's close,
The sacred call at evening prayer,
The breathings of the dewy rose,
The silence everywhere!

The lifting moon, the silver sea,
The wooing wind, the creeping tide—
Yes; this would make a Heaven for me,
And all tired souls beside!

— *Wm. M. Briggs in Independent.*

DIVINE LOVE.

"He that loveth not, knoweth not God, for God is Love."—1 JOHN iv. 8.

"A JUST idea concerning God is in the Church like the inmost sanctuary and altar in the temple. On this depends the whole body of theology, as a chain depends on the staple on which it hangs, and every one obtains his place in the heavens according to his idea of God. It is the touchstone by which the good and the true, as to their quality with man, is tried; for there is not with man any saving good except from God, nor any truth which does not derive its quality from the bosom of good."—T. C. R., 163.

The Divine announcement that "God is love" runs like a golden thread through the Holy Word from Genesis to Revelation. To apprehend it as only one of the attributes of the Divine nature is to fall far short of the fulness and comprehensiveness of this the greatest of all truths vouchsafed to man. Love is the very Godhead itself, its very substance. It is Life itself, and that which gives life and being to every being it infills. In its essential nature, it is, of course, above all finite comprehension; but, as it manifests itself in nature,

and still more in its blessed effects upon human hearts, it subjects itself to our contemplation, enlightening our understanding and vivifying our hearts to love God in return.

What, then, is this wondrous Love in its manifestations, being the life of the universe, and, above all, what is it in man?

The essence of Love, Swedenborg says in T. C. R., 43, is

"To love others out of itself, to desire to be one with them, to make them happy from itself."

Or, as we find it expressed in his D. L. W., 47, 48, —

"It is the nature of Love not to love itself, but to love others."

"It is, also, the nature of Love to be loved by others, for thus union is effected."

"Union is the essence of Love."

"Union is not possible without reciprocity."

And in his D. P., 73, —

"Man possesses the ability to understand, which is rationality, and the power of thought, will, speech, and action, with reference to what he understands, which is liberty."

And further in the same work, D. P., 92, —

"The Lord's union with man, and the reciprocal union of man with the Lord, is effected by means of these two faculties."

And again in D. P., 73, —

"Freedom is a property of love, insomuch that freedom and love are one; and, as love is man's life, freedom belongs to his life also."

And, gathering together what Swedenborg here says, it is this: that the essence of Love is a desire for union, grounded in freedom, and that freedom, as a property of Love, must endure as long as Love endures; from which we further conclude that as union with God is not possible except with beings who can receive this Divine Love in freedom as their own, and as this power has been given to man alone, of whom the Divine oracles say that man was made in God's image and likeness, that man, therefore, is the End of God's creation, and for whom He has stretched out the heavens as a curtain,

and decked the earth with beauty and glory. And thus we learn also, that, as freedom is the eternal and inviolable foundation upon which union with God rests, therefore, also, the End of the Divine Providence, which is the Government of the Divine Love, is to keep man forever in this state of freedom in which he can first give his heart freely to his God, and, after that, to have the blessed power to make this union, through time and eternity, more intimate, and therefore more blessed.

To love and to be loved: these, then, are the two in one of the Divine Love. They are the two divine streams which hold in their balances creation and its destinies; the one welling forth forever and ever from the throne of God to infill, through all the ranges of his created universe, the objects of his Love with his own Love and Wisdom; the other equal to the first in its infinite strength and intensity, yet the same Love, but now returning laden with the love and adoration of the loved ones, and thus manifesting the Divine End of creation, — union between God and man and blessedness forever.

What a glorious destiny is, therefore, before us! but, at the same time, what a fearful responsibility rests upon us! While nothing is too great or too hard for the Divine Love to do to obtain the free love of his beloved; while with pity he will follow us in our wayward courses, and in mercy and long-suffering will take us under the shadow of his wings to protect us against all dangers that might sunder us forever from Him,— nevertheless, in freedom we must turn away from and shun all evil as sin against him, the Supreme Good, and, with his power and under his protection, fight the good fight against all the powers and dominions in the high places, which would fain separate us from our loving God.

And what new revelations issue forth from the Divine Word, the living oracles of the living God, in thus viewing the relation existing between God and man, the grand destiny prepared for us, and the power given us to accomplish the divine end! What inscrutable depths of love and glory and duty meet us in the Divine command: "Hear, O Israel,

thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might." — Deut. vi. 4, 5. Truly does Jehovah, as our Lord and Saviour, call this (Matt. xxii. 38) the great commandment of the law; and do we not now see that in verity the fulfilment of this Divine commandment, or rather let us call it this immutable Divine law, is the key-stone in the arch of human destiny, the glorious end for which the Divine Providence unceasingly works?

And now, O man, go once more to the Word of God, and read in Jer. xxxi. 3: "Thus saith the Lord, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." Does not a new and heavenly light, filled with heavenly fire, flow into thy heart? Or read the 121st Psalm: "My help cometh from the Lord. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." Or read the story of the prodigal son in Luke xv. 20: "But, when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." Or again in Rev. iii. 20: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me." What Divine solicitude of him, when, in opening a still higher and more glorious vista, he calls himself the Bridegroom, yea, the Husband of his Church, as we read in Isa. lxii. 5: "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." O, think of it! the Lord our Creator yearning for our love, and working unceasingly to become at last the husband of his beloved Church!

And how shall we obtain this glory of glories? And how all our strivings for earthly distinctions, earthly powers and riches, vanish before this question of questions!

The highest, purest, and holiest of all earth-loves are those sweet and enduring sympathies that bind together in holy union husband and wife. Coming down from heaven they represent and prefigure the holy union between God and His

Church. But God forbid, that, misunderstanding this holy relation, we drag the heavenly into earthly conditions. "He, who has measured the waters in the hollow of his hand, and meted out heaven with the span" can not be loved with earthly loves, as man loves man. Neither can we love Him as the One who inhabiteth Eternity, the Immutable, Omniscient, Omnipotent, Invisible, Unsearchable, and Incomprehensible Jehovah. But in His Divine Humanity, that is, in his Holiness and Justice, his tender Love and glorious Wisdom, his Faithfulness, Mercy, Long-suffering, Kindness, and Compassion, his Purity and Grace, in his following us with unceasing and never tiring solicitude and watchfulness into the dark abysses of degradation and misery, and there meeting us with gentle whisperings of hope and of high and holy affection, yea there and thus we can love him, with our whole heart, mind, and strength, enraptured in these loving manifestations of his Divine Character. And in loving these in our God, we will make them our own. And we shall abide with the Lord and he with us, in that we go forth in our daily vocations, to meet our neighbor as the Lord meets us, in justice and faithfulness, prompt in the fulfilment of all our duties, just in all our dealings, long-suffering with the wayward and unthankful, sympathizing and reaching out the helping hand to the needy and down-trodden, comforting the sick and sorrowing, teaching the ignorant the way of life; but above all, in that we purify the spring from whence all our duties and charities issue and in which they center, our homes, filling them with love and sympathy, with tenderness and purity, and thus making them havens of rest, to which we return after the day's work is done, that there in joyful thanksgivings we may gather around us the tender lambs which God has intrusted to our care, and from whence, when the morning comes, we may again go forth, clad in the armor of our God, and with strength renewed to do battle in the high places of the earth, and if so it be, to plant a few roses in the desert which sin has made.

O, my brethren, would to God that we might bring this grandest of all truths—namely, that God's Love is a ceaseless desire, infinite in its strength, a Divine yearning altogether inconceivable in its ever-enduring longing for union with the

object of His love, man, created in God's image, that he may live in us and we in him, and that such a love from its very nature must and can only rest upon the eternal and immutable foundation of freedom —fully into the range of our every-day conceptions, that we may make it the foundation of our daily aspirations. What new and holy sympathies are then sure to spring up in our hearts, and what new and grander conceptions will they give us of God's Providence, Human Destiny, Man's Redemption, and indeed of every doctrine contained in the Word of God. And with this flaming sword of the spirit in its hands, with what power will the Church go forth to preach anew the Gospel of the Love of God.

Let me in a few words, before I close, draw the attention of my brethren to a few of the more important corollaries which, as it appears to me, most naturally flow forth from this conception of the Divine Love with greater strength and more convincing power:—

1. The dignity of man, in that the Lord our God, our Creator and Preserver, needs and longs for our love, and unceasingly works for it, that he may obtain it; and that to make this possible, he has gifted us with capacity and power to become united with him in bonds of mutual love.

2. The inviolability of human freedom for time and eternity, as the only possible condition in which this union can be established and endure.

3. Redemption, that is, the sundering by almighty power of the overwhelming strength of an infernal host, which once held the world captive by their evil lusts, and thereby giving us once more the power to turn to our God in freedom: an evidence of God's immeasurable love and of the necessity of human freedom.

4. Heaven and Hell, provisions made by the Love of God, grounded in the necessity and ever-enduring condition and the eternal inviolability of human freedom. Without the possibility of a Hell there can be no Heaven.

5. The tremendous and fearful responsibility laid upon man in that the obtainment of his glorious destiny, union with God, does and must rest with himself.

6. The practical bearing it has upon our lives and character, for the reason, that as union with God is not possible except we love him for what he is, that is, his Divine character, so the nature of that love of necessity begets the desire to conform our own character and nature to the character and nature of Him whom we love.

7. The unquenchable desire and endeavor for regeneration at whatever cost, growing out of the conscious contrariety of our own inherent inclinations with the character of Him we love.

8. The new light it throws upon a thousand passages of Holy Writ and the new warmth it must enkindle in our hearts for the whole Divine Word.

Truly the ways of God are wonderful. While He has offered us in his Holy Word all the riches of heaven as our heritage, how patiently has he waited for us to receive them. Little by little, but in ascending fulness, he has always given us as we were prepared to receive. Thus to the Jews He could only appear as the great and awful Jehovah, swift to punish, and full of wrath and anger towards the disobedient. To His mercy and loving kindness their eyes were closed. When in the fulness of time He came to men in his own chosen Humanity, he was, by those who received him, their Heavenly Father, full of mercy and tenderness, leaving his faithful flock, to find the one lost one, and returning with it, carrying it tenderly in his arms. But when He tells them of the Oneness of Father and Son, their eyes are holden, that they can not see; and when he tells them that he will come again and tell them of the Father clearly, they do not understand him.

He has come again and how do we behold him? Yea, as our Divine Saviour, filling the heavens with his glory, one God, one Person, and calling us now his bride and his wife; and as the Divine Husband of his Church beckoning us on high, to come into his everlasting arms, there to be protected from all evil, and hence and forever to eat of the tree of life, and drink of the living waters which he will give us. "Even so, come Lord Jesus."

Portland, Oregon. HANS THIELSEN.

THE LETTER OF THE WORD.—ITS PRACTICAL USE AND IMPORTANCE.

WHERE the Word is, there is the Church. Whether held by Jew or Christian, the Word is commonly recognized to be that which gives fixity and definiteness to religious faith. It is the medium of all Church light and life. It holds this vitally important place because it gives, even to those who know only of the sense of its letter, a knowledge of the true God; of the life hereafter; of the laws of spiritual life; of the ways of God with men. As far as the Word is held sacred, and regarded as the fount whence all true knowledge of these things flows, so far those so regarding it form a Church established upon a firm foundation. In just the degree that this central place is denied to the Word, and men seek to derive a knowledge of the deep things of spiritual life from any other source, the Church becomes languid, and its teaching vague and uncertain.

It may be admitted that the letter of the Word is imperfect to outward appearance; that it describes the creation and the history of the Jews from a Jewish stand-point; that it represents many things according to their natural appearance, rather than according to their spiritual reality; but when it is remembered that the Word must not only be given, but must also be preserved, the reason is plain why it was accommodated to the states of men by a letter in agreement with what they themselves were willing to believe. A perfect letter, written from the Divine stand-point would not have been received by men at all, and so would have been of no use to them. Therefore Moses broke the first two tables of the law, fashioned by the hand of God, representing such a perfect letter, and himself prepared two tables, upon which God wrote the same words as upon the first. These second tables represent the natural ideas of men, of which the Word in its literal sense, is made up. Hence it is that "many things in the Word are appearances of truth and not naked truths; many

things are written according to the capacity of the merely natural man, and yet so that the simple may understand them simply, and the intelligent, intelligently, and the wise, wisely." —T. C. R., 234. Thus the apparent imperfectness of its letter is really a mark of its greater perfection and adaptation to the end which it was designed to subserve. The Divine purpose of making it a revelation of God to men is in it. This revelation it has been, by reason of its literal accommodation to the states of men, in all ages since it was first given, although the fulness of its place as such a revelation has been but dimly perceived. Because it is such a revelation, it has been and forever will be held sacred in the Church.

To the New Church has been disclosed the real nature of the Word as the veritable utterance of God; as the Book wherein is contained, not only a revelation about him, and a record of his dealings with certain nations of men, but a revelation from him, wherein he himself speaks in every syllable, every least part of which is therefore holy and Divine. An internal sense of the Word is disclosed, within and above the letter, which relates throughout to the spiritual things of the Church, and inmostly to the Lord. This internal sense of the Word is distinct from the letter which contains it, and yet within it as the spirit is in the body of man, united throughout and inseparably to the letter by the correspondence of higher sense with lower. As the written or spoken Word contains the thought within it; as the sound of the voice betokens the affection which inspires it; as every gesture expresses some emotion otherwise invisible — so the literal verbal expressions of the Word embody within them truths of interior spiritual import, referring to things of the mind, of the soul, of heaven, which, the Lord says, is within us.

"The Word, [says Swedenborg], is like a mine, which more and more interiorly conceals stones more and more precious. This mine is opened according to the understanding of the Word. The Word with those who seek for truths of faith and goods of life therefrom, is like the wealth of the king of Persia, or of the Emperor of the Moguls, or of China, and the men of the Church are

like officers placed over them, to whom permission is given to take for their use as they please."—T. C. R., 245.

And here reference should be made to a danger, to which the receiver of the doctrine of the New Church concerning the interior senses of the Word, is exposed, of slighting the sense of the letter in the attempt to penetrate to an appreciation of the sense of the spirit. The literal sense of the Word is as truly for the New Age as it was for those ages which knew no other. A knowledge of the higher senses within does not supersede the letter, but rather makes it the more important. For by means of the sense of the letter, and in that alone, can the spiritual sense of the Word be preserved, and seen by men on earth. It is therefore well to dwell for a little upon the practical uses and importance of the letter of the Word, in its relation as the containant of the higher spiritual senses.

First, the letter of the Word stands as a guard to the treasures concealed within, the flame of a sword, which turns every way to keep the way of the tree of life. Concealing or revealing the spirit within, according to the state of life of him who reads, it also guards most carefully the freedom of men. Were its hidden wealth naked to the touch of every one; if all saw the Lord's power and glory revealed in the Word so that they could not but accept it, freedom were lost, humanity would perish. But the letter is presented in such form that each man regards it freely, according to the position which he assumes toward the Lord and a good life. "It can be turned hither and thither; if to falsity, its holiness is lost, and the external with it; but if to the true, its holiness remains." That is, to him who would confirm falsity from it, it becomes of no authority, even so far that it is no longer considered, even externally, a sacred book. Thus he who would profane the good things within the letter, is prevented by the guard of the letter from gaining entrance to them at all; while to him who uses it from the love of good to teach and confirm truth, it increases in holiness and power.

But whence has it this holiness and power? and in what do

they consist? Learning this, we shall discover the most vital use of the Word to the lives of men.

The sense of the letter contains within it the spiritual and celestial senses, which relate to the Church and to the Lord; which are the senses in which are the angels of the spiritual and celestial heavens. These senses are together in the letter, and for them it is the basis and support. In the sense of the letter the higher senses first took form, and from it they are drawn out. This is the order of creation. Says Swedenborg:—

"The Lord flows in from firsts through lasts, thus from himself into the natural sense of the Word, and calls out and evolves thence its spiritual and celestial senses, and thus illuminating, he teaches and leads the angels. Wherefore, the Lord is called, in the Word, the first and the last."—De Verbo, 18.

While therefore, all the holiness and power of the Word is from the senses within the letter, all this power and holiness becomes actual only in and by means of the sense of the letter. To quote from A. E., 1086:—

"Inasmuch as all higher things repose in what is lowest, in simultaneous order, it follows that in the ultimates of the Word, which are the sense of its letter, are contained all things of Divine good and Divine truth even from their firsts. And since all things of Divine good and Divine truth are together in their ultimate, which is the sense of the letter of the Word, it is evident that the power of Divine truth is there; yea, the omnipotence of the Lord in saving men. . . . The power of the Word in the sense of the letter is the power of opening heaven, by virtue whereof communication and conjunction is effected; and the power of fighting against falsities and evils, thus against the hells."

And again in A. E., 1087:—

"Divine truth in its ultimates is in fulness, and also in its power . . . therefore the Lord never operates except from firsts through ultimates, consequently in fulness. For he does not reform and regenerate man otherwise than by truths in ultimates, which are natural truths. From this it is that such as is the quality of a man in the world, such he remains after his departure out of the world to eternity."

This is strong language, giving to the letter of the Word the power of opening heaven and of shutting hell. Yet its truth is evident when it is remembered that the Lord, in his typical temptations in the wilderness, in each case foiled the tempter by truth from the letter of the Word, and that, when the temptation was finished, angels came and ministered unto him. In the literal sense of the Word alone are found those direct prohibitions of evil, such as are contained in the Ten Commandments, which are essential to man's regeneration. The internal senses which the angels have, are useful in developing the good character which they had already made their own in the world, but can contribute nothing to the formation of new character, not already acquired ; and their use, even to the angels, is conditioned upon their being based upon the letter received among men, from which they are evolved, and by which they are fixed and bounded, as the spirit by its body.

The spiritual sense of the Word has neither holiness nor power without or apart from the letter. Thus Swedenborg declares,—

"All the holiness of the Word is in the sense of the letter. There is no holiness in the spiritual sense without the sense of the letter. This would be as a house without a foundation, thus as a house in the air ; it would be as the human body without the skin, of which all things would be dissipated. The case is similar with the spiritual without the natural, or the heaven of angels and their wisdom without the human race and the Church there, and its intelligence from the sense of the letter of the Word. The sense of the letter of the Word with man causes the binding together, and the conjunction. This was the reason also that the Lord came into the world, for everything of the sense of the letter of the Word had been falsified by the Jews, so for that there was no longer an ultimate in man, wherefore the Lord came into the world, and put on a human, and also became the Word in the sense of the letter, or the Divine truth in ultimates. Wherefore it is said that the Word became flesh. All the power of Divine truth is in the sense of the letter of the Word ; in the spiritual sense without the sense of the letter, there is no power ; but in the sense of the letter in which is the spiritual sense."— De Verbo, 20.

This Divine power is put forth through the heavens, and exercised by means of the letter of the Word. While men read the Word in the sense of the letter, the spiritual and celestial angels read it in their senses. Thence is conjunction, and thence is the Lord's power with man through the heavens. We read in the "Apocalypse Explained," 1084:—

"As it is established from the creation that the end, cause, and effect should together make one, so also it is established from creation that the heavens with the Church in the earths should make one, but this by the Word, whilst it is read by man from a love of truth and good; for this was the end for which the Word was given by the Lord, in order that there might be a perpetual conjunction of the angels of heaven with men of the earth, and also perpetual communication according to conjunction; without this medium there would not be any conjunction or communication with heaven in this earth."

Without such communication, man's life would be on the level of the beasts that perish. So far as he neglects the true use of the letter of the Word, his life tends thither, and, were there no conjunction of the human race with heaven through the letter of the Word, the human race would come to an end. By the conjunction of men on earth with heaven, through the mediumship of the Word, the higher degrees of the mind are opened, and, instead of grovelling amid the dust of sensual things, man is enabled to stand erect in the broad light of heavenly day. This spiritual plane of the mind is opened and enlightened by an intelligent use of the Word in the sense of its letter, because such a use of it conjoins the minds of men with the minds of the angels on the higher plane, and lets in the light of the sun of heaven.

This opening and illumination of the higher parts of the mind can come only by means of the letter of the Word. It cannot be gained through a study of the spiritual sense apart from the sense of the letter. For such of the spiritual sense as can be expressed by natural speech, or can fall into natural ideas, is on the natural plane, and consequently so imperfect as not to open heaven nor to give illumination thence. Therefore, while man lives on earth, it is orderly for him to

perceive the spiritual sense only in the dress of the literal sense, where alone it is contained in fulness, and by whose means alone can the mind be opened to the influx from within and above.

For similar reasons, all revelation about the Lord, or concerning the life hereafter, should be gained from the Word, rather than from immediate revelation from spirits. Swedenborg's language on this point is emphatic and convincing. He says (De Verbo, 13) : —

"It is believed that man might be more enlightened and be wiser, if he had immediate revelation through speech with spirits and angels, but the contrary is the case. Enlightenment through the Word is by an interior way, but enlightenment through immediate revelation is by an exterior way. The interior way is through the will into the understanding ; the exterior way is through the hearing into the understanding. Man is enlightened by the Lord through the Word, so far as his will is in good, but man may be instructed, and, as it were, enlightened through the understanding, although the will is in evil. . . . Besides, there is not given permission to any spirit, or to any angel, to teach any man in this earth in Divine truths ; but the Lord himself teaches every one through the Word, and he so far teaches, as man receives from the Lord, good in the will, and he so far receives that as he shuns evils as sins. Every man, also, is in the society of spirits as to his affections, and thence thoughts, in which he is, as it were, one with them ; wherefore spirits, speaking with man, speak from his affections and according to them. Man cannot speak with others before the societies in which he is are first removed, which cannot be done except through the reformation of his will."

Hence, no reformation is possible from the communication of spirits, and consequently no real progress in spiritual intelligence and life. Indeed, rather the reverse is true, for such communication draws the mind away from the Lord and his Word to self. It is a matter of common observation that those who seek a knowledge of the spiritual world and of spiritual things through communication with spirits, lose all interest in the Word and in the worship of the Lord. Hence, the danger, in modern spiritism, of shutting man off from the

conjunction with heaven, and enlightenment thence, which he might receive through the Word, to an external, natural state, destitute of any real spiritual light.

Every truth of the Word has its corresponding good of life, in the exercise of which that truth is appropriated and made one's own. Upon this appropriation in the life depends the understanding and consequent usefulness of the Word. That genuine truth may be seen in the letter of the Word, and that from that a genuinely religious life may be led, the Word must be read in the light of true doctrine. But all doctrine, whether true or false, may be, and has been, confirmed from the letter of the Word. Genuine doctrine is to be seen therein, and to be drawn from thence, by those in genuine spiritual enlightenment. In such spiritual enlightenment, in an eminent degree, was Emanuel Swedenborg. He has drawn forth from the letter of the Word the heavenly doctrines of the New Jerusalem, and by them has most fully confirmed those doctrines. Through him, "at this day, the spiritual sense of the Word is revealed by the Lord, because the doctrine of genuine truth is now revealed, and because that doctrine agrees with the spiritual sense of the Word, and no other does; therefore that sense, together with the knowledge of correspondences, is now first disclosed." — De Verbo, 7.

Because the genuine doctrine of spiritual truth is thus revealed to men, seen in the letter of the Word and confirmed by it, there is a new fitness in the New Church, in her preachers' making use of the Word as the one source whence to obtain wise instruction for their pulpit ministry. The texts of sermons with them may not be mere catch-words or heads for essays. The duty of ministers is to teach men the way to heaven. They are to teach them according to the doctrine of the Church, which is derived from the Word.— H. D., 315. Of how great importance this use is may be realized from the fact that the continued existence of the human race depends upon there being a Church among men; that the Church with man depends upon his understanding of the Word; and that the understanding of the Word with the people is principally that which they receive from the spiritual teacher and leader.

For, although men are free to study for themselves, yet they rely much upon the fuller thought and study of him whom they have chosen as their spiritual guide. Hence, the true pastor of the New Church cannot do otherwise than make constant use of the Word in its letter, acquiring as full an acquaintance as may be with all that will make his knowledge of it full and clear, so living as to gain the illumination from its inner light. His sermons should be written in the effort to open the Word of God to his flock, to guide them into the understanding and use of its power against the evil within and about them. Thus he performs his true spiritual uses, guiding men to see all things in spiritual light, breaking and imparting to them the bread of life, and so leading them, through the mediumship of the Word, into consociation with angels and conjunction with the Lord. So shall he perform his part in the fulfilment of the prophecy: —

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Philadelphia. WILLIAM H. ALDEN.

"THOU, O GOD, HAST PROVED US."

"THE Divine mercy permits our evils to break forth, that we may see and repent and be healed."— *New-Jerusalem Messenger.*

When tempted in forbidden paths to wander,
Where siren voices lure but to betray,
Warned by the danger, we may pause and ponder,
And turn our footsteps to the better way.

Or, if ensnared, we make each fault and failing
The means by which to rise to higher life,
So shall we baffle every foe assailing,
And stand at last victorious in the strife.

Salem, Mass. JOSEPH ROPES.

SPIRITUAL RESURRECTION.

"Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—ROM. vi. 4.

In the semblance of His trials
I would be tried;
In the likeness of His dying
Be crucified;
I would have my carnal nature
Nailed to the cross;
I would have all selfish feeling
Know naught but loss;
I would have my pride of self-will
Shed many a tear;
I would have unholy passions
Pierced with a spear;
I would bear about the dying
Of every sin,
That the life of Jesus may be
Where shame hath been;
I would see a resurrection
Out of living death;
I would have the life eternal
Quicken by His breath;
Not like the fabled Phœnix
Would I arise
On golden-colored pinion
Cleaving the skies,
But like the Christ of Judah,
Man without sin,
Life full of grace and goodness
Growing within,
Out of the depth of ashes
Where sin hath died,
Where the old evil nature
Was crucified:
Thence would I see my spirit
Rise out of strife,
And walk this world of joy in
Newness of life.

—*Rev. Giles P. Hawley.*

THE INFLUENCE OF PASSION UPON THE SOUL.

The doctrines of the New Church are not a revelation on one plane only. They cover the three planes of human thought and life. They effectively extend over religion, philosophy, and science. These three fields of thought and emotion cover the spirit-life of man. And into each of these do the doctrines of the New Church penetrate and explain and teach. In each of these domains of intellectual and volitional activity does the New Church teach new and vital points.

As to doctrine, we find an essential revolution carried out. From the doctrine of the Lord to the very outermost teachings of morality, even down to the conception of hell, I doubt whether there be a single point untouched, a single stone unturned. The Lord's words in Matthew describe the situation exactly: —

> "Do you not see all these things? Amen, I say unto you, There shall not be left here stone upon stone, that shall not be thrown down."— Matt. xxiv. 2.

The same is true in philosophy. The very fundamental principles of thought are changed. The apparent and the real are distinguished and located as has never been done before; the *esse* and *existere* of things is defined with a precision never before attained or even attempted. And in science the New Church has received a treasure-store which she herself has scarcely yet had time to appreciate, since she has hitherto always treated the science of correspondence as a doctrine of the Church simply, while in reality it is the science of sciences. It is all its name implies; it is the acme of science, the highest peak of the intellectual world attainable to the receptive mind; it implies distinctions and classification altogether strange as yet to the world of science; it involves knowledges and theories as yet unfamiliar to the scientific mind of our day; it foreshadows the possible results and achievements of future days with as great precision as the "Economy" and the "Animal Kingdom" demonstrate the

discoveries of Harvey, and the "*Principia*" those of Newton and Kepler, Laplace and Halley.

It is, however, to philosophy that we limit our attention, and in this instance to but one item of philosophic thought, — the influence of passion upon the soul. It is a well-known fact that certain mental emotions affect the body. They do this according to their quality. Emotions of a pleasant, good nature influence the body in a pleasant and beneficial way; emotions of a passionate or evil nature influence the body in an unpleasant, detrimental way. A hot wave of indignation will surge through the entire body, the circulation of the blood will be increased, and the temperature of the body sensibly elevated by anything that opposes, injures, or excites the affections or the ruling love of man. The muscles are set and become rigid, the lips compressed, the teeth tightly clinched, and the optic nerve unduly irritated and excited when life is in danger, or there is need of self-defence. Again, fear will relax and distend all muscles, the pupil of the eyes is dilated, the scalp peculiarly affected. Anger will immediately affect several internal organs, especially stomach and liver. Again, in the maniac, certain spiritual conditions or emotions, by being deflected into the wrong channels, though remaining true to themselves, will result in ludicrous efforts, or, being powerful in themselves, will transfer to the muscles and members of the body a perceptible increase of strength and endurance.

Further examples might be cited, but it is unnecessary. Nothing in the domain of nature presents so tangible proof of the influence of mind or spirit upon matter as the body. The writer does not venture upon the debatable ground occupied by the mind-cure, since that movement as yet lacks efficient proof. Again, however, the mind-cure and its possible abuses does not invalidate the fact stated, namely, that there is a perceptible influence of spiritual substances upon matter. This brings us to speak of the particular feature of the subject upon which we desire to dwell. It is again a well-known fact in the realm of physics, that nothing has an influence upon any created substance unless it be itself substantial; that is

to say, when I pick up a book, I am moving matter, not from the fact that I have a will, or the power of volition, but from the fact that substance has been directed against substance. The same is true of steam. Steam is a substantial entity. Were it not, then would nothing be active upon something, which is absurd. We cannot allow that any one thing which is active within the realm of creation is devoid of substantial reality; for that would be admitting that there can be a vacuum, which is contrary to all thought, for the mind refuses to render obedient acknowledgment to a thing which is not.

The truth of the matter is, the spirit is not an unsubstantial nothing as it has been considered in the philosophy of past ages, but it is a substantial reality as substantial in every respect as the body. In A. C., 3726, we read: —

"It is said that goods should be implanted in knowledges by the Lord, and again, that truth should be the receptacle of good. He who has no idea of knowedges, but that they are abstract things,— which idea many have concerning knowledges, — cannot comprehend what it is, that good should be implanted in knowledges, and that truth should be the receptacle of good, but it is to be known that knowledges and truths are no more abstract things from the purest substances, which are of the interior man or of the spirit, than vision is abstract from its organ or the eye, or hearing from its organ or the ear. There are purer substances, which are real, from which they exist. The variations of these forms, animated and modified by the influx of life from the Lord, show these knowledges and truths; and their adaptability and harmony, successive or simultaneous, are what affect and make that which is called pleasant, agreeable, and joyful. Spirits themselves are forms; that is, they consist of continuous forms, just as men, but of purer, and not visible to the sight of the body or the eye."

The fact here recognized is a very important one. In fact, it is a new revelation in the realm of philosophy. That spirit should be substance is a new truth in the domain of thought. But it is a highly satisfactory one. It explains all hitherto unexplained mysteries of natural and spiritual phenomena. As long as spirit was considered a nonentity, its activity upon matter, and its power within the domain of the invisible, must

remain unsolved problems. But as soon as we regard spirit as a substantial entity, all problems at least approach solution, even though they may as yet defy thorough investigation. Humanity has reason to be grateful for this doctrine. It removes all doubtful and negative positions. It places us upon a sound basis. It gives us a tangible and real thing to consider, and relieves the mind of the dreadful burden imposed upon it by a vacuum.

Swedenborg gives still further prominence to this subject in other numbers.

"The idea of the generality of people in regard to love and wisdom is as of something volatile and fluent in subtle air or ether, or as of something exhaled by something of that nature ; and scarcely any one thinks that they are actually substance and form. Those who see that they are substance and form, still perceive love and wisdom as being outside of the subject, as something flowing forth from it, and that it is perceived outside of the subject as having flown forth from it, nevertheless as volatile or fluent ; this they also call substance and form, not knowing that love and wisdom are the subject itself, and that that which appears outside of them as volatile and fluent is only the appearance of the state of the subject in itself."— D. L. W., 40.

We choose another number on this subject before we proceed. It is this : —

"Good is actually spiritual fire, from which is derived spiritual warmth, which vivifies ; and evil is fire, and thence heat, which consumes. . . . This is evident to him who considers whence are the fire and vital heat of man."— A. C., 4906.

When we have attained a clear view of the subject, and have carefully examined all its bearings, we are prepared to enter more deeply into a consideration of passion. What is the influence of passion upon the soul? According to all ancient philosophy, the effect of passion upon the soul was the same as that of wind upon water. Passion left the soul as it had found it. It made no impression upon it ; it left no trace upon it. When it was passed, it was as the breath of air that had touched the calm surface of the water, and had

passed, leaving it as calm as it had been before. There was no lasting danger in the passionate upheavals of spirit-life. Whether the emotion had been of short or of long duration; whether it had stirred up the calm waters of life to their most secret depths, or had simply breathed upon its surface as the passing wind of evening, mattered not. The spirit was, after a season of passion, what it had been before.

In all these conceptions it will be seen that the influence of passion is not that of one substance upon another, but of an unsubstantial force upon an unsubstantial entity. The whole doctrine is an unsubstantial one; it is a phantom; it is an unreal thing; and as long as it was as unreal as it has been here given, sin, conscience, regeneration, and all sequences of spiritual life were as unreal as the doctrine itself. But in the doctrines of the New Church we have a line of thought laid down upon which we can found a philosophy which does not deal in things unreal, unsubstantial, and unstable in their nature. Good and truth are real, substantial, absolute facts. A truth is as real as the sun; good is as substantial as the earth. Hence any change in relation to good or truth, whether for better or worse, involved and implied as great a change of parts as the progression of the body from a state of disease to a state of health. Passion was not an empty breath of air. It is not a phantom of the mind; but the activity of substance upon substance, as real as the activity of fire upon wood. Thus, in the doctrines of the New Church the activity of good upon the soul is described as similar to that of the genial warmth of the sun in spring upon flowers. By this we do not indulge in a rhetorical form of speech, but we are endeavoring to state a simple fact. The influence of good is actually of such a nature that it expands, it exhilarates, it widens, it smooths and enlarges. The substances of the spirit grow soft and plastic under the influence of good and of love. The soul which gazes upward to its creator in implicit love and trustfulness is actually softened and made tender toward the object of its love. Its heart is actually warmed by the great sun of heaven, even as its body is warmed by the sun of nature. So far concerning the good.

Now as to the influence of evil. All life is from the Lord. "Without me you can do nothing." "I am the vine, ye are the branches." Whatever there is of life comes from the Lord. But when the receptive form has been perverted, and it reflects life in forms scarcely recognizable, such activity can no longer be ascribed to the Lord. It cannot be separated from the subject upon which it is exerting its influence. Thus passion and sin and self-love are life from the Lord, perverted and as it were twisted out of all shape and semblance. They can no longer be ascribed to the Lord. They must be identified with the subject; they must be indissolubly connected with the substance upon which their activity is exerted. The spirit being a substantial thing, passion can influence it even as fire can influence wood. This, then, places passion, sin, and self-love upon their proper basis. The substance of the spirit and the passions agitating it are as inseparable as sight and the eye, or as hearing and the ear. The fact that there seems to be a distinction between the substance of the spirit and the emotions agitating it is only on appearance.

Passion, therefore, has a perceptible influence upon the soul. It is not an evanescent thing. It leaves as perceptible traces upon the soul as fire does upon wood; or as the waters of the ocean upon the rocks that gird the shore. When an evil action has been committed it leaves its stain upon the soul as plainly as the trail of a horse's hoof upon sand.

Taking this view of the subject, there are no doubtful points left in our philosophy. When Swedenborg speaks of the fall of the most ancient Church, and describes the destruction of parts of the mind, it is an actual destruction that has taken place; even as the flood was an actual suffocation of the interior man. This also makes clear all points of doctrine involving not changes of state only, but actual changes of substance, such as the glorification of the Lord and the regeneration of man. We need but remember always that the activities of the spirit are activities of substance, and that what passion has inwrought upon the soul is as permanently traced upon it as a figure carved with a knife upon wood. There is no doubt in my mind that such a passion as pride actually burns up the

more delicately organized structures of the mind, and that greed actually hardens and attenuates the fibres of the soul, which it touches. As alcohol inflames the mucous membrane of the stomach, as the miasma of a malarial district infest the brain and liver, so passion destroys and tears and lacerates and burns the fibers and life channels of the spirit.

Vineland, N. J. ADOLPH ROEDER.

"BLOT ON THE BRAIN."*

ANY book on the brain is sure to be interesting, if expressed in intelligible language. A book whose learning is made intelligible charms every thoughtful reader by dealing with phenomena he has himself observed to some degree. This is especially true if a thoroughly skilful observer of mental action in health and disease kindly and clearly brings forth the results of his observations and studies, not only affording his reader an opportunity to see what he has seen, but also to look at it in connection with other cases carefully drawn from the observations of other specialists.

Dr. Ireland is certainly well prepared to give us a readable volume. He has had experience as an army surgeon in India, as a successful literary man, and as a specialist in the treatment of insanity. He is now in charge of the Home and School for Imbeciles, at Preston, England. It is evident at once that he brings to his work excellent qualifications, including a lucid and even style. His print is large and clear. It is a physical delight to read the volume.

The title of the book is an unfortunate quotation from Tennyson, and fails to give a fair idea of the varied and thoughtful contents. These include several essays, nearly all dealing with insanity in some of its forms. But there is a paper on Left-Handedness, which discusses that peculiarity and defends it. He does not believe in trying to teach a left-handed child to use the right in preference, as awkwardness is the result. Unconscious Cerebration, the thinking which people do me-

* The Blot upon the Brain. By William W. Ireland, M. D. New York: G. P. Putnam's Sons. 1886. pp. 372. $3.00.

chanically, he does not wholly accept, and takes exception to the accounts of people remembering, for instance, the words of an overheard but unknown language and repeating them in delirium. He discourses sagely on the question whether thought can proceed without words, or without thinking in unspoken sentences.

But the main part of his work is concerned with hallucinations and other insanities. Here we find him treating of the Insanity of Power, or the mad love of domination which has been found in Roman emperors, in some Tsars and others. He has a most interesting chapter on the insanity of Fixed Ideas, by which he means cases in which a person gets a wrong notion fixed upon his mind, as that some one hates him, that he has done a certain evil deed, and so on. He has found that a change of scene and companionship has often remedied this common and distressing mania. Companions with wills weaker than those of the patients he justly holds to be very injurious, as they suffer the false assertion to go unchecked. The inheritance of insanity is also fully treated upon, with special illustration from the royal family of Spain.

We have reversed Dr. Ireland's order of subjects and come now to the first portion of his work in which he deals with hallucinations. Here he is not at his best. He seems to hold that all participation in supernatural life is hallucination, the result of diseased states of the mind, arising from ignorance or superstition combined with excitement or epilepsy. He refers especially in this connection to Mohammed, Luther, Swedenborg, and Joan of Arc. To the last named he gives most space, holding that her visions of angels and hearing encouraging voices were pure delusions, and that she was always mentally sick. He does not deny her courage and success, but he says,—

"Some have said that Joan was afflicted with theomania, with paranoia or delusional insanity. Perhaps a separate variety would have to be made for her, just as natural orders have to be made for one or two plants, while other orders include thousands. I do not know any insane person who was like her, but she was not quite sane."

If we question this conclusion which reminds us of Dr. Fell, we shall find that Dr. Ireland, like many others, does not admit the possession of spiritual faculties; holds spirits to be mere fantasies of the disordered brain, and so writes down a person as insane if he says he has seen an angel. This brings up two questions at once: does Dr. Ireland therefore place in the category of "not quite sane" the prophets and apostles yea, and our Lord Himself? To this question he makes no answer, but he certainly leaves it to be concluded that his answer would be in the affirmative. Again, does he regard men's seeing on death-beds their departed friends, combined as it is often with the utmost tranquillity of mind, as a sign of mental unsoundness from physical causes? He does not answer, but his answer could not be negative, without leaving him in a position of self-stultification.

He considers Luther insane because he thought he saw a devil. He considers Mohammed an epileptic, and regards what he accomplished as done in spite of mental disorder. He speaks with care and says, "If Mohammed is to be called insane, his insanity was of a very rare type." He seems to imply that heaven itself is a hallucination.

Coming to Swedenborg, to whom he devotes but a page and a half, he speaks in the way we should expect, but we think it well to notice just what this scholarly man has to say: —

"Swedenborg, who made even more decided claims than Mohammed to hold communication with another world, and indeed said in so many words that he could converse with angels and the spirits of men in heaven at his pleasure, seems to have fallen into fits of reverie or trance. A description of Swedenborg's first revelation is given in the 'Dreams.' It occurred at the Hague on the 6th and 7th of April, 1774.

"'At ten o'clock, I lay down in bed, and was somewhat better; half an hour after, I heard a clamor under my head; I thought that then the tempter went away; immediately there came over me a rigor so strong from the head and the whole body, with some din, and this several times. I found that something holy was over me. I thereupon fell asleep, and, at about twelve, one, or two o'clock in the night, there came over me so strong a shivering

from head to foot, as if many winds rushed together, which shook me, was indescribable, and prostrated me upon my face. Then, while I was prostrated, in a moment I was quite awake, and saw that I was cast down, and wondered what it meant. And I spoke as if I was awake, but found that the word was put into my mouth, and I said, "Omnipotent Jesus Christ, as of thy great grace thou condescendest to come to so great a sinner, make me worthy of this grace!" I held my hands together and prayed, and then came a hand which squeezed my hands hard; immediately thereupon I continued my prayer.'"

This extract Dr. Ireland says that he takes from "The Literature and Curosities of Dreams," by Frank Seafield, M. A., London, 1865.

It would seem that he never read a line of the works of Swedenborg, does not even know him through a biography, supposes him living in 1774, when he died in 1772, and regards as a "revelation" this incident of the nature of a dream. This is a poor specimen of scientific work. It is theorizing upon what is known only at second hand, and known very imperfectly.

In 1744, Swedenborg recorded some notable dreams, which seemed to prepare his mind for receiving the idea of a spiritual world. The first of these was on March 24 and 25. Under April 6 and 7, about ten times as much as Dr. Ireland quotes is given. Swedenborg first tells what Scripture he read before retiring. For "rigor" read "tremor," felt in presence of unexplained and powerful influences. Where Dr. Ireland's quotation stops, Swedenborg goes on to describe the important part of his experience in seeing the Lord, to whom he had been praying. At the end he says: —

"This much have I learned, thus far, in spiritual things, that there is nothing for it but to humble one's self, and with all humility to desire nothing but the grace of Christ," etc.

Is this insanity? Thus to be taught what the theologians of the day could not teach, is this madness? And is it madness to teach others vital religion?

After mentioning, with similar inaccuracy, four other incidents, Dr. Ireland says: —

"Swedenborg, in his voluminous writings, lets it be easily seen how all the faculties of his mind were allowed to conspire in the work of self-deception. He saw hidden meanings in the Scriptures where no one else would or could have done so; he remembered his successful guesses and forgot his failures; he confounded his dreams with his visions, and finally lost the distinction between the real and the ideal."

We cannot applaud here. Does not Dr. Ireland know that what he calls hidden meanings have been brought out of Scripture, every part of it, by the score, and that to Swedenborg belongs the use of a rational method where others had wrought by guess? "His successful guesses!" Who knows of anything in these books which sounds or seems like a guess? No one was more careful never to predict. "Lost the distinction between the real and the ideal?" Where is that distinction explained and made manifest if not in these works which so clearly define the relation of the two?

We have no more space to remark upon this work, so interesting in its facts, so materialistic and unsatisfactory in its generalizations. "There has never been any great genius," says Seneca, "without a spice of madness." Our author seems to go beyond this, and to hold that seers are mad, and that Paul, caught up to the third heaven and hearing unspeakable words, was suffering from a blot on the brain, and that all those who look up to the heavens and their Father in the heavens are deluded.

Bridewater, Mass. THEODORE F. WRIGHT.

LORD, all thy works are lessons. Each contains
Some emblem of man's all-containing soul;
Shall he make fruitless all thy glorious pains,
Delving within Thy grace an eyeless mole?
Make me the least of thy Dodona grove;
Cause me some message of Thy truth to bring;
Speak but a word through me, nor let Thy love
Among my boughs disdain to perch and sing.

— *J. R. Lowell.*

SWEDENBORG STUDIES.

THE AUTHORSHIP OF THE ATHANASIAN CREED.

It is well known that Swedenborg, in alluding to the creed commonly known as the Athanasian Creed, uses frequently both this term in designating it, and also the expression, the "Creed of Athanasius" (T. C. R., 98, 101, 137), and "the creed which has its name from Athanasius."—D. P., 127; A. E., 1106.

The question has arisen whether we are to understand Swedenborg as holding, as a matter of history, that Athanasius was actually the author of the creed which bears his name.

From many passages in the writings, it would appear as if this was the case, as from the following: —

"The Doctrine of the Trinity, which was published by the decree of the Council of Nice as the Creed of Athanasius: here the creed itself shall be adduced entire as taken from the decree of the council and read in England: 'Whosoever will be saved,' etc. This is the doctrine * concerning God, received throughout the whole Christian world because from a general council."—A. E., 1091, 1092.

"The Doctrine of the Trinity, written by Athanasius, and confirmed by the Council of Nice. (Extracts follow from the Athanasian Creed.) From these words Athanasius could not think otherwise than that there were three Gods, neither could the Nicene Council, as is evident from these words inscribed in the doctrine: 'As we are obliged by Christian verity,'" etc.—A. E., 1102.

"The Doctrine of the Trinity, called the Athanasian Creed. . . . This was seen by Athanasius; wherefore, he explains, 'As we are obliged,'" etc.—A. E., 1103.

In the work on the Athanasian Creed, consisting of extracts from the "Apocalypse Explained," substantially the same expressions occur.

* Note the word "doctrine" used here, and not "creed."

The "Apocalypse Explained" was written in 1757–59, and was never published by the author.

In 1761–63, the author published the "Doctrine of the Lord," in which this expression occurs: —

"The conception of three Gods, as contained in the Doctrine of the Trinity, was evident to Athanasius himself; therefore, he inserted in his creed these words, 'As we are compelled by Christian verity,'" etc.— D. L., 57.

In the "Divine Providence," published the year following (1764), substantially the same words occur: "Athanasius says in the creed which bears its name from him," etc.

Five years later, in the "Brief Exposition," published 1769, we read (No. 31): —

"There are three creeds, entitled the Apostles', the Nicene, and the Athanasian, which specifically assert a trinity: the Apostles' and the Nicene assert simply a trinity, but the Athanasian a trinity of persons.

"The Apostles' Creed was written after the time of the Apostles.

"The Nicene Creed, at the Council of Nice, a city of Bithynia, whither all the Bishops in Asia, Africa, and Europe were summoned by the Emperor Constantine in the year 318.*

"But the Athanasian Creed was composed since that council by one or more persons with an intent to overthrow the Arians, and was afterward received by the Churches as œcumenical. In the two former creeds, the confession of a trinity was evident; but from the third or Athanasian Creed, the profession of a trinity of persons was spread abroad; hence arose the idea of three Gods."

Here it will be noticed that Swedenborg avoids the statement that Athanasius wrote the creed called after his name, as he is particular to state that it was "composed since that council," and "by one or more persons," and that only afterwards was it received by the Churches as œcumenical. This statement may be regarded as one in entire agreement with the generally accepted theory regarding the authority of this

* It is noticeable that Swedenborg here as in T. C. R., 632, inserts 318 as the date of the Nicene Council.

creed. It shows that Swedenborg was at this time (in the year 1769) possessed of the requisite knowledge of ecclesiastical history to enable him to write intelligently of this event. But the statement is certainly not in strict literal agreement with the many statements, quoted above, in the earlier writings. It might be held that here Swedenborg, becoming for the first time rightly informed, abandons his former notion, and adopts a more correct form of statement. Let us see, however, if this is the true explanation.

We pass over now a space of three years, which brings us to the year 1771, the time of the writing and publishing of the "True Christian Religion." In this work, we find the expression still used,—"the Creed of Athanasius."—T. C. R., 98, 101, 137. In the memorable relation of the council convened in the spiritual world, at which three ranks of clergy were present, one of the members present in the third row, reads from the confession of faith called the "Athanasian Creed."

From this we may safely infer that Swedenborg did not now, and probably did not in his earlier works, use the expression, "Creed of Athanasius," or "his creed," and the like, from any ignorant conception regarding the authorship, but because this was a convenient way of disregarding a certain doctrine of tri-personality which originated in its authoritative form at the Council of Nice.

The expression used in "Apocalypse Explained," 1091, 1102, to the effect that the Athanasian Creed was "drawn from the decree of the Council of Nice," and was "confirmed by the Council of Nice," is entirely in accordance with the facts, if we understand the doctrine of Athanasius, and not the precise words of the creed known as the "Quicunque vult." These words appear not only in no account of the Nicene decrees, but also not for centuries afterwards, and yet the doctrine of the "Quicunque" is undoubtedly only an enlargement, a "drawing from" the decree of the Nicene and Nicene-Constantinopolitan Councils.

That Swedenborg, when writing the "True Christian Religion," and using still these expressions, "Creed of Athana-

sius," etc., was well aware that the authorship of the creed cannot be definitely fixed upon Athanasius, is sufficiently evident from the following passages : —

"The Council of Nice was called by the Emperor Constantine the Great at the instance of Alexander, Bishop of Alexandria. At this Council, all the bishops in Asia, Africa, and Europe were assembled in the Emperor's palace at Nice, a city of Bithynia, for the purpose of refuting and condemning from the authority of the holy Scriptures the heresy of Arius, a presbyter of Alexandria, who denied the divinity of Jesus Christ. This happened in the year of Christ 325.* The members of the council came to the conclusion that from eternity there have been three Divine persons, — Father, Son, and Holy Ghost, — as may appear from the two creeds called the Nicene and the Athanasian. [Here follows the opening sentences from both creeds.] . . .

"This Athanasian Creed was composed immediately after the Council of Nice by one or more of the members who were present at that council, and was also received as Œcumenical or Catholic. It appears thus from hence to have been decreed and determined at that time that the three Divine persons from eternity ought to be acknowledged."— T. C. R., 632.

It is to be observed that the only works in which Swedenborg states explicitly that Athanasius wrote the Athanasian Creed, are the "Apocalypse Explained" and the "Treatise on the Athanasian Creed," works which he did not publish, and in which, had he revised for publication, we may suppose it probable or at least possible, that he would have changed his phraseology, to make the statement more in accordance with the historical facts which he afterwards states in detail. But against this view may be urged the fact that in the "Doctrine of the Lord" published by the author in 1763, and in the "Divine Providence," published in 1764, Swedenborg says that "Athanasius inserted in his creed" certain words which are evidence of what perception was in Athanasius's mind. And yet again we must bear in mind that in the work on the "Brief Exposition" and the "True Christian Religion" Swedenborg states explicitly and twice over in nearly the

* Tafel inserts 325 in the Latin edition as an erratum for the author's 318.

same terms that the Athanasian Creed was written "after the Nicene council by one or more persons present at that council," which goes to show that Swedenborg did not intend to declare as an undoubted fact that Athanasius was the author of that creed; for, if he had so intended, he never would have stated that that creed was written by "one or more persons." It is impossible for this expression, "one or more persons," to be held as identical with Athanasius, who, whatever he did with the doctrine of the Trinity, never at least succeeded in resolving himself into "more persons" than one. Our conclusion is therefore,—

I. That Swedenborg, while according to the letter of his writing, is in this case at variance with himself, yet, according to the spirit or manifest purport and intention of his writing, is consistent throughout not only with himself, but with reliable and authenticated history. And this spirit or manifest purport of his writings is to declare that the doctrine of three persons in the Godhead originated at the Nicene Council: that it was the result of this council: that the subsequent creeds or confessions of the Church embodying this doctrine derived it from this council. It is the doctrine of Athanasius that Swedenborg says was confirmed in this council and was then promulgated and has since prevailed throughout Christendom. This "doctrine" of Athanasius he sometimes calls the doctrine and sometimes the creed of Athanasius: and as it originated chiefly with Athanasius and is everywhere identified with his name Swedenborg does not hesitate to refer to it as the "creed" as well as the "doctrine" of Athanasius, and to speak of Athanasius's writing the "creed" and inserting certain phrases in the "creed," only in the sense of his having invented and in general promulgated and advanced a certain "doctrine" of three persons in the Godhead. The doctrine which was, doubtless, in a large degree, the production of Athanasius, as the great opponent of the Arian heresy at the Council of Nice, (*see* "Socrates Eccl. Hist.," book I., chap. 8) has since become identified with the "creed" called by his name, and it was the most direct way of handling and treating the "doctrine" to speak of the creed itself which so

perfectly embodies it, and which in the minds of all Christendom stands for the doctrine of Athanasius itself. In other words, in these allusions of Swedenborg, Athanasius loses his merely personal character and becomes the personification or representation of a certain doctrine which took its rise especially through his instrumentality.

In proof of this interpretation of Swedenborg's language I will only call attention: —

I. To the modified statement in the later works that "one or more persons wrote" the creed.

II. He says that the creed was confirmed at the council and thence spread abroad as œcumenical. Here he must refer to the "doctrine" which that council confirmed and not to the "creed" which he has just stated was written after the council.

III. That in all the detailed allusions to the creed as originating at the Council of Nice he has concluded with stating— not that Athanasius's writing was adopted and confirmed — but that at that time the "doctrine of three Divine persons from eternity" was "decreed and determined." "From the Athanasian Creed the profession of a trinity of persons was spread, hence arose the idea of three Gods."—Br. Exp., 31.

IV. "That doctrine (of three persons) which is called the creed of Athanasius."—A. E., 1109.

Our examination might end here, and we think we have sufficiently exonerated Swedenborg from the charge of having blundered in history in alluding as he does to the Creed of Athanasius. But there remain one or two points of history to be noted in this connection which may as well be presented now that opportunity offers, as they might otherwise perhaps escape general observation.

I. One is that it is well authenticated that the creed agreed upon at the Council of Nice and known as the "Nicene Creed" was indeed afterwards "written" by Athanasius in his own letter to the Emperor Jovian and that this writing of the creed by Athanasius is one of the earliest monuments we have of the creed itself.—*See* Bingham's "Origines Eccles." page 462.

II. A second is that the Nicene Creed, which was so valiantly advocated by Athanasius at the Council (*see* Socrates "Eccles. Hist.," Book I. chap. 8) of Nice, and was indeed afterwards written by him in his letter to Jovian, was also, as Swedenborg states, afterwards "confirmed at a council and promulgated abroad as œcumenical," namely, at the Council of Constantinople held in the year 381 (*see* "Socrates Eccles. Hist., Book V. chap. 8) where this creed was "drawn up and completed."—*See* Bingham, page 464. This may be quoted for the satisfaction of those who think that by the council which confirmed and promulgated this Athanasian "creed" or "doctrine" Swedenborg means some council subsequent to the Nicene Council itself. As stated above, such an inference is, in my opinion, not necessary.

III. It is an interesting fact that the Athanasian Creed, properly so called, although anciently held by many high authorities to be the writing of Athanasius himself, (among these Baronius, Petavius, Bellarmine, and Rivet; *see* Bingham, page 465), has yet never been found among Athanasius's manuscripts, and bears no evidence of having been originally composed in Greek,—the language of Athanasius,—but rather of being a Latin work of a later age, and that its first appearance in its present form is somewhere about the eighth century. About the year 730 A. D. appear two MSS., one containing the first and the other the latter part of the Athanasian Creed, but these instead of claiming to be a formulated creed, "are rather put forward as explanations of the original Nicene doctrine," (Encycl. Brit. Art. Creeds, vol. vi. page 498). Theodulph of Orleans, who lived in 794, mentions this creed under the name of Athanasius (Bingham, page 466). About the time that the Athanasian Creed was thus coming to be known and mentioned under that name, was held, namely in the year 787, the Second Council of Nice, but this council, while not promulgating in a formal manner the Athanasian Creed, so called, was yet much exercised to find a proper and full expression of the doctrine of the "Trinity," and "finally it falls back upon the old creed of Constantinople," or "Nicene Creed," "to which it refuses to make any addition." Encycl. Brit. loc. cit.

It appears, therefore, that not only was the doctrine of the trinity of persons originated at the Council of Nice, but that at a "second Council of Nice" this same doctrine was reaffirmed in the form in which it had been formally decreed and determined at the Council of Constantinople, and that this reaffirmation of the Nicene doctrine was nearly contemporary with the first appearing of the "Athanasian Creed" in the Latin form known to the Western Church. Thus the doctrine of three persons in the Godhead seems to have sprung into life at the first Nicene Council, and in the course of five centuries attained its vigorous and fatal development, and all along from its birth onward it clings in a peculiar manner to the name of Athanasius as its author. Now, it is not a little remarkable that Swedenborg alludes to this second Council of Nice as well as to the first; and, in view of what history tells us as to the doctrinal purport of both these Nicene councils and their close identification with the influence of Athanasius, we think we are the more justified in concluding that Swedenborg regarded the "Athanasian Creed" as only a public statement of the substance of the Nicene Creed, and that he alludes to Athanasius as the author merely for convenience, and not from ignorance, and that it is the Athanasian doctrine, or that of the "Tripersonal God," that he is referring to Athanasius and the Nicene Councils for its source, and not the written creed itself. In "True Christian Religion," 175, 176, Swedenborg says (Italics mine): —

"The Apostolic Church had no idea of three persons existing from eternity, as is evident from the creed of that Church, which is called the Apostles' Creed. . . . At the conclusion of the Council of Nice, it is said in heaven that there was a fulfilment of those prophecies which the Lord had declared to the disciples, — 'The sun shall be darkened,' etc. The Apostolic Church was like a new star appearing among the heavenly constellations; but, after the *two Nicene Councils*, it became the same star when it is darkened and disappears."

Urbana, O. FRANK SEWALL.

BOOK NOTICES.

Spinoza and His Environment. A critical essay with a translation of the ethics. By Henry Smith, D. D., L. L. D. Cincinnati: Robert Clarke & Co. 1886. pp. 244.

We have found this a noble work. The late Dr. Smith possessed a mind which could both comprehend and express the thoughts of the metaphysicians. Moreover his style is not only lucid, but warm and living, so that the reader both understands the difficult ideas and is delighted with the author. The book, which contains a striking likeness of Dr. Smith, is divided into two portions, the first of which contains the essay on Spinoza's Environment. In order to bring this out vividly, Dr. Smith gives a personal sketch of Bacon and then a discriminating account of his philosophy. He then passes to Des Cartes, whom he treats in the same way. We have then a longer account of Spinoza, and a concluding portion on the nineteenth century in which Kant, Coleridge, Hamilton, and Emerson are introduced. Dr. Smith holds the opinion that Spinoza has exercised through modern thinkers a powerful influence, by which they have been led to rational forms of thought as distinguished from traditional faiths. This universal Broad-Church movement he admires, and regards Spinoza as the great beginner of it. Of the "Ethics" itself, one can only say that it shows at once the power of Spinoza's mind and the limitation of his light. He was a Jew and did not perceive what Christianity brought, nor could his age enlighten him. To Spinoza, God was the all in all, but not a person. Born in 1632 and dying in 1677, he set men thinking upon those subjects whereon light was needed and would soon be given.

In the clear translation here given the reader will find an excellent opportunity to study a marvellous mental work and to follow from proposition to proposition, a mighty philosopher in his flight in the air of pure thought.

Taras Bulba. By Nicolai Gogol. New York: Thomas G. Crowell & Co. 1886. pp. 295. $1.00.

Gogol,— born in 1810, died in 1852,— is noted among Russian

writers for the skill with which he presents the Cossack life of four centuries ago. Taras Bulba is a chieftain who is brought before the reader in his advanced years as his two sons return from the college at Kief. Straightway, in spite of the tears of their mother, he takes them to the Cossack camp and stirs up an expedition against the Poles. Both his sons are slain, one as a chieftain like his father, the other as a traitor seduced by a Polish princess. The old man ends his course as he began. It is a Russian Iliad. It is Christianity made utterly barbaric. With a shudder we look upon these sharp pictures of the time when might was right. But there is a fascination in Gogol's well translated style.

Donovan: A Modern Englishman. By Edna Lyall. New York: D. Appleton & Co. 1886. pp. 456. $1.50.

There is much to ponder in this story, which is that of Donovan Ferrant, a lad whose soul abhorred hypocrisy but was compelled to suffer under it for many years, from a schoolmaster, a dishonest guardian, and many others, till doubt fully possessed his mind and he became a gambler. He is led on, however, through various forms of discipline till at last, through association with right-minded persons, he sees his errors and becomes a truly religious man. There are very many who could read this book with inestimable advantage. There is nothing low in it to displease a sensitive nature, and the hand of a skilled novelist is everywhere manifest.

The Oregon Trail. By Francis Parkman. Boston: Little, Brown, & Co. 1885. pp. 381. $2.00.

This true tale of adventures in the far West when there were few settlements beyond the Missouri, will satisfy the taste of the most eager boy-reader, while it is full of information for the student of Indian Life. Parkman and his friend Q. A. Shaw, were for months roving about the plains and mountains, enjoying the excitements and dangers of the chase. Perhaps the most interesting part of the story is that which describes the former's sojourn among the Indians at the time of a great Buffalo hunt. The book was first issued some time ago, but is as fresh as ever in its last edition. Among such books it certainly should rank among the first for vigor of style and vividness of description. There is nothing coarse or degrading in it, unless all hunting is to be so regarded.

LIFE AND LETTERS OF EMORY UPTON, MAJOR GENERAL, U. S. A. By P. S. MICHIE. New York: D. Appleton & Co. 1885. pp. 511.

THE intense ambition of the boy to enter West Point and become a soldier, the noble sincerity of his course in the academy, his eager entrance into the war immediately upon his graduation, his remarkable success through devotion to duty and high courage by which he rose through every grade to be brevetted a major-general at twenty-six, his subsequent studies from which resulted the tactics now in use by our army, his brief happiness in married life, his Christian manliness, and his early death by suicide resulting from disease, are all plainly told by his friend, Professor Michie. Many letters to his sister are given, showing the secret of his success in war. The skilful work of the biographer found a worthy subject in this soldier who seemed likely to be the chief of our armies in due time.

HISTORICAL REFERENCE BOOK. By LOUIS HEILPRIN. New York: D. Appleton & Co. 1885. pp. 569. $2.50.

WE have found in this volume a nearly perfect hand-book. It has three parts, the first of which is a chronological table of universal history and fills one hundred and eighty-eight pages with dates and events extending from B. C. 4400 to A. D. 1884; the second part is a dictionary of universal history and has in one list of one hundred pages, the places, the people, and the events which are likely to be sought for; and the third part is a dictionary of biography and contains one hundred and seventy pages of names of people of all eras and nations, with one or two lines of description. Such a volume will save many steps and much time in any library.

THE TRAGEDIES OF AESCHYLOS. By E. H. PLUMPTRE, D. D. New York: George Routledge & Sons. $1.50.

DR. PLUMTRE, the well-known theologian and classical scholar, has wrought with great skill in these renderings of Greek tragedies, and so vivid is his translation that one seems to be for the hour at Salamis with the fleets and in all the scenes described in these pages. "The Persians" is rightly placed first as the poet's masterpiece, and skilfully did he present to his countrymen the pictures of the battle, the overthrow of Xerxes, and his despairing return to Susa. How well would it be if such heroic deeds told in such manly strains could take the place of some modern reading!

Half Hours in the Holy Land. By Norman Macleod. New York: Thomas Whittaker. 1886. pp. 341. $1.25.

It was undoubtedly in his last years that the great Scotch preacher made his tour in Palestine, going by way of Egypt. He had apparently only the purpose of a recreative and instructive journey, and yet his manner of description is very satisfactory. Wholly free from discussions as to probable sites and from science of every sort, the account is full of genial narrative, excellently printed and fully illustrated. The journey could not have been free from severe trials of his patience, but the story always flows pleasantly. Some of the pictures, such for instance as that representing our Lord teaching from a boat, we have not seen before, and are glad to have them.

A Captive of Love. By Edward Greey. Boston: Lee & Shepard. 1886. pp. 280.

One Japanese romance has already been made known by Mr. Greey,—the "Loyal Ronins." This second effort is only moderately interesting as a story, but as a study of Japanese character under Buddhism, it is well worth reading. Good and evil are forcibly portrayed, and good comes out triumphant, although the wicked priest Sarkei is able to work upon the superstitions of the people and to prosper at first in his deceits.

In the *Milton* (*Mass.*) *News* we find the eulogy pronounced upon the lately deceased Judge Churchill by George W. Searle, Esq., before a meeting of the bar. Mr. Searle brings out the doctrine of the New Church, referring to Swedenborg as "an inspiring if not inspired" leader. He then quotes Benjamin Franklin's well-known words in regard to death.

We are indebted to Rev. A. J. Bartels, of Chicago, for a thin pamphlet containing a form of organization which he has draughted in case it should be wanted by any societies which may be forming an Association. It modifies some arrangements now in use.

The St. Louis *Republican* has lately contained an extended notice of the New Church, and of the Society in that city under the charge of Rev. S. C. Eby. The article is in a fair spirit.

THE NEW CHURCH.

THE SUNDAY SCHOOL.

We sometimes hear objections made to the Sunday school which seem at first sight strong and unanswerable. Thus some one will say, "If we had true homes, if parents rightly instructed their children at home, we should have no need of Sunday schools. This institution is an excuse to parents to neglect the religious training of their children. It is holding back the regeneration of the home."

Another form of objection arises from recalling the origin of the Sunday school. It is said that Robert Raikes only intended to provide what is called secular education, and that the present form of the institution founded by him is a departure from his plan.

Another objection appears in the difficulty of attendance with some or in the inconvenience of the hour chosen, which, however it may be liked by a portion, is generally less convenient to another portion of the people.

These objections, and all others which we have heard, such as may be based upon the deficiencies of those who are the teachers, really rest upon the first. If the Sunday school be good in itself, these difficulties of selecting teachers and finding the best hour and so on, will be met with courage. But, if the school is founded upon an error, if it is undermining the sense of parental responsibility, then it deserves to meet with impediments and to fail.

This question of its relation to the home can be viewed in two ways, through theory and through experience. Is the school theoretically innocent or guilty? And what does experience teach as to its effects, good or bad?

It seems to us that the idea of the school interfering with, or superseding, or tending to lessen home instruction is a pure assumption. Here is a Sunday school and here is a home where there is neglect of duty. It is an assumption to say that the latter is the result of the former. We might as well say, here is a church and here is a thief; therefore the church makes the thief. Of

course if the thief alleges and proves that his temptation and ruin are brought about by the church, then the inference of the church's guilt must be made; but, if the church can contend that it is seeking to save the thief and gives him no temptation, it is not to be condemned for his dereliction.

It may be that the Sunday school in its abuse in some quarters, but not with us, in its inducements to attendance for selfish reasons, in its exhibition of the children's smartness and otherwise, weakens its influence for good. It may be that a family can be occasionally found which seems to place too much confidence in the school, and which seems to expect that it will do what home influence alone can effect, but this would not establish the charge that the school was an injury to all.

Perhaps there may be a difference of opinion as to what the theory of the school is. It may to some appear as affording instruction which should be given at home, like a nurse called in by a selfish mother who can nourish her child but will not. This is not our idea of its theory. To us it is a school for teaching the Word and the doctrines of the Word in addition to what is done at home. It is to teach what, by reason of lack of knowledge, parents are unable to give, taking them as they average. The pastor, by means of his teachers whom he instructs, adds to the knowledge of the children in respect to the Word what their parents, generally speaking, cannot give them.

Parents are of different degrees of intelligence and faithfulness, but there are some who do not go to Church at all and who feel themselves entirely helpless in answering their children's questions or in guiding their thoughts. To such parents the school is a great boon rather than an excuse. In fact, far from being an excuse, it is a standing rebuke and a persistent argument which must affect them to some extent and often lead them through their children to become church goers.

Then there are the most enlightened parents. To them is the school a superfluity? To them it is more useful than to any others. In theory, at least, it gives them the means of teaching their children systematically. They can do more at home with the school than without it. Their well instructed children may be expected to be a help to the others. No child can do well in the school without home aid.

Between these extremes lie all the other parents, who more or

less fully coöperate with the pastor through the school and more or less fully appreciate its advantages.

We might here refer to the fact that the true theory of the school would select as its teachers those who would be in close sympathy both with parents and children, would learn just how to aid the parents and would supplement the home work, however efficient or inefficient, but it is unnecessary. If this theory of the school be correct, though the time may come when it will be no longer needed on account of the hereditary nature of the children and their parents' instruction being perfect, the school should go on and become very much more useful than it ever has been.

Does experience support this theory? We can only say that our experience does. The school is manifestly useful, indispensably so. It is the nursery of the Church. It is its best missionary agency. It is its most encouraging field. We know of parents stimulated and aided by the school, we know of none rendered indifferent. We confess, of course, that the schools are now imperfect from the pastor and teacher down to the youngest child. There are also deficiencies of method, wrong ideas as to who make the best teachers, tendencies to dogmatic teaching, and perhaps in some cases resorts to those superficial excitements which are so improper and hurtful; but these can be remedied, they are not fatal disorders, they are not causes for destroying the tree bearing some imperfect fruit.

In our judgment Divine Providence has made this out of what Robert Raikes began. We would see the Sunday school keep pace with the Day school in increasing efficiency of methods. We expect that the Day school will always be needed, and we expect the same as to the Sunday school.

THE REPRESENTATION OF SOLOMON.

A CORRESPONDENT from Seneca, N. Y., says,—

"In the first article of the May number is the sentence from 'Divine Providence,' 245, that 'David represents the Lord who was to come, and Solomon the Lord after his coming.' Even if we admit the last paragraph on page 269 [268] of your MAGAZINE, how can the idea regarding Solomon be reconciled with 1 KINGS xi. 1–11? The latter years of Solomon's life seem to me to be very different from what would be indicative of the Lord after his coming. Our Lord's gracious purity cannot, to my mind, find any representation in the sensual man whose 'heart was not perfect with the Lord his God.' For several inquirers. R."

This friend should first have looked at D. P., 245, in order to see precisely what was said. This would have shown that Mr. Howard correctly stated the doctrine, and that the question is as to what Swedenborg meant by his statement. Now, in the number, he proceeds to tell precisely what our correspondent asks for, namely, how the sins of Solomon can in any way represent what was of the Lord. His union with women from various nations represents, we are there told in effect, the Lord dealing not only with Christianity, but with the heathen systems of religion. The difficulty is a general one. Every human representative of the Lord which the Word mentions was a sinner, but it is a general truth that the representation was not in them personally, in their purity or veracity or mercy, but in certain acts which are recorded, and which were done selfishly, but yet are representative of Divine acts which afterwards took place in Infinite mercy and order. An excellent explanation is given by Bruce in his "First Three Kings of Israel," in the chapter on "Solomon's Idolatries." But D. P., 245, is quite enough in itself. Everything of the Jewish Church was representative, even "the kings, however base, and the animals used in sacrifice," says A. C., 1361, — a number we would request our friend to read.

STRENGTHENING THE SERVICE.

We were recently speaking with a thoughtful man about the needs of our Church, and he mentioned one which will bear some consideration. It was as to strengthening our services of public worship in their power to refresh and savingly affect all who are in attendance. His remarks to this effect followed directly upon an expression of regret at the introduction of some liturgical forms which he considered to possess no power. They might be pleasant, they might be pretty, they might, in the eyes of some, give vivacity to the service, but they were far from meeting his need. He wanted a service powerfully impressive. He would have it more with a majesty and dignity and force which would be felt by every person present.

Of course we asked him what he would suggest. As a representative of one of our smaller bodies, which often have more freedom of movement than the larger ones, it was thought he might have something to propose. In asking the question, we felt quite sure that there was no one, no matter what he had

adopted, but would gladly consider any new idea, seeing that all have precisely the same aim, which is to make the service perfectly correspond with the spirit of true worship.

Our friend could not speak from experience. He had only an idea, and it was so simple as to seem meagre at first hearing. He proposed to strengthen the service at the very beginning, to have minister and people unite in a Scriptural hymn of praise set to simple Gregorian tones and made familiar to every adult and child. He would not have worship for the people, but by the people. Preserving that simplicity which would keep the parts of the service within the capacity of all present, he would consider how to add power to every portion.

We deeply sympathize with his general idea. The activity of a society in good works, and the spiritual progress of its members, seem always to be in direct proportion to the genuine power of its religious services. If we think of one congregation as rising and joining heartily in the singing of a psalm, and of another as sitting and listening critically to the performance of a choir, we conclude at once that the former is spiritually prosperous and the latter spiritually declining. So is it as to the mental and physical attitude in prayer. When sermon-time comes, one congregation will listen alertly, and another will compose itself to patiently wait for the close; a sure evidence that one is accustomed to good preaching by which it is affected for good, and that the other expects nothing and obtains nothing from the preaching with which it is provided.

All our societies seek to improve, and are desirous to move towards increased efficacy of worship. Is it not possible that something of the kind referred to, something more fully realizing the idea of power by united use of the Divine Word, should be brought into practical form, something which shall not be a performance, but an utterance, an easy and adequate ultimation of the thoughts of all! To the progress already made, cannot a step be added without turning and going in a wrong direction?

THE RELIGIOUS WORLD.

AGAINST THE THIRTY-NINE ARTICLES.

THE tendency to return to Catholic usages, on the part of the Episcopal Church, leads a writer in the *Church Press* to say: —

"The Thirty-nine Articles, as they stand in the Prayer-Book, are unquestionably a fruit of the Reformation. Absent in the first English Prayer Book, they were, in a fuller form, introduced by the extreme Puritan party as a blow to Romanism and Anglo-Catholicism alike, although certain of them had been taken from more ancient and quite orthodox sources. Later on, recast to a large extent and modified, they were accepted by both High and Low Church parties, and have been interpreted by many clever writers in favor of the most diverse views. Christopher Davenport, Newman, and Bishop Forbes have proven that their Sacramental teaching is very different from what many have supposed. Calvinists and Arminians alike have claimed the Articles in defence of their distinctive theories. As a bond of peace, as an "end of controversy," the Articles have proven useless. To-day they are considered as not binding on the laity, and only in a partial sense on the clergy.

"Then why, in the name of common sense, retain them in the Prayer-Book? Why put forward a mental burden before the multitude which we do not ourselves accept? Are not the Catholic creeds the rule of faith? If so, what right has the Prayer Book to put forward any other rule of faith? Popularly, the Articles always have been considered, and are to-day, as a formal supplement to the creed, binding on all Episcopalians, and the popular mind reads in them Calvinism pure and simple. To-day Calvinism is rejected by the great mass of our clergy of every school of thought, many of whom often preach against opinions that the Thirty-nine Articles are largely responsible for."

REVISING THE MASORETIC TEXT.

We regard without pleasure the movement to revise the Masoretic text of the Old Testament by the use of the Septuagint as an authoritative standard. The Book of Ezekiel has already appeared in revised form, and many changes are made. The first verse is bracketed. The *Independent* says, —

"There are only very few passages in which no alterations are made. The fourth chapter is entirely changed by the transposition which the editor has made. Thus, verses 1–3 are placed after verse 15, verses 10 and 11 after verse 3, and 16 after 11.

"Passages placed within brackets are very numerous. Thus, in the first twenty-four chapters, twenty-two entire verses are thus regarded as glosses, not

to speak of the many minor clauses placed between brackets. In a bad condition seems the tenth chapter to be; for there ten verses — viz., 8–17 — are regarded as glosses."

In the prophets, especially, it is evident that, without a knowledge of the spiritual meaning, the reviser will err.

EVOLUTION CONDEMNED.

Our readers know that the Southern Presbyterians have been much exercised over the acceptance of evolutionary views by Dr. James Woodrow, a professor in the Theological Seminary in Columbia, S. C. The case has been settled by the General Assembly, which, by a vote of 65 to 25, removed Dr. Woodrow, and, by a vote of 137 to 13, adopted the following declaration: —

"The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our Confession of Faith and Catechism, teach that Adam and Eve were created body and soul by immediate act of Almighty Power, thereby preserving a perfect race unity; that Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created of nothing; and that any doctrine at variance therewith is a dangerous error, inasmuch as by the method of interpreting Scripture it must demand, and in the consequences which by fair implication it will involve, it will lead to the denial of doctrines fundamental to the faith."

PRESIDENT ROBINSON ON RESURRECTION.

In preaching at Cornell University upon resurrection, President Robinson, of Brown University, said, —

"The truth is that the resurrection which the Scriptures warrant us to expect is not a literal restoration of any body that has been, is not a recombination of the particles that made up the soul's habitation at any particular moment of its existence; nor will it be a mere revivification of the body that died and was buried, but it will be that restoration and perfection of organism which shall conserve and perpetuate personal identity. It will be a rehabilitation of soul, and not a mere restoration of the transient and insignificant accidents of matter. In the resurrection of mankind, it will be the personal identity that will be restored, and an identity that will be recognized. As throughout life in this world, changing as the body perpetually is in every element composing it, personal identity always survives and is recognized, so shall it be in the resurrection. Changed as the soul's habitation may be, personal identity will remain and be recognized."

If we understand him, his view is that personal identity will be restored at a distant day, and this involves that Moses and Elias at the mount had no identity, and that the multitude of Rev. vii., which no man could number, had no identity, and that all our dear

departed are waiting unidentified. If this were true, what would become of our Lord's words, "To-day thou shalt be with me in paradise?"

HOME MISSIONARY STATISTICS.

THE following is a portion of the last report of the Secretary of the American Home Missionary Society: —

"Measured by a few significant figures and briefly told, the summary is as follows: In men, 1,447, a gain of 22; in fields occupied, 3,005, a gain of 12; in years of labor performed, 1,058, a gain of 41; in churches organized, 152; in new Sunday schools gathered, 296; in Sunday-school scholars, 120,000; in additions to the churches, 9,050; in converts reported, 7,115, a gain of 2,000; in church buildings completed, 145; and in churches brought to self-support, 66, a gain over the previous year of 16. The total cash receipts of the treasury for the sixtieth year, including our auxiliaries, is $524,544.93. This is the largest amount ever reported, and a gain of nearly $73,000 over the receipts of the previous year. The gain has been chiefly in legacies. The Swett bequest has twice saved our treasury from bankruptcy."

DECLINE OF QUAKERISM.

IN the *Christian Worker*, a Friends' paper, the account of their condition in England is thus given: —

"Of our 340 meetings for worship, or thereabouts, no fewer than 217 have an attendance of members, non-members included, of under 50 each; only 22 exceed 200 worshippers; only 7 have over 500. Even these figures are misleading as to the low condition of things amongst us, since birthright membership compels us to count babes in arms and all young children, and those of worldly men and women, and not a few are theologians who know nothing experimentally of the New Birth. No fewer than 45 of these meetings have no 'attender,' that is no attender who is a non-member; 25 have only 1; and 16 have only 2."

PROGRESSIVE JEWS.

AT a recent meeting in New York, the Jewish Ministers' Association took notable action. We quote from the New-York *Independent*: —

"The question of admitting women to membership in congregations was taken up and discussed, and finally a motion was adopted that they be admitted. Dr. Wintner, in advocating the innovation said that often, because a husband is indifferent concerning membership in a congregation, his wife and children are deprived of the benefits of membership. When women have a voice in the management improvements in congregations will be more readily accomplished. Dr. Leucht said the proposal would revolutionize congregational government. A committee on Sabbath schools submitted a report in favor of the establishment of a Sabbath-school union, as not only desirable but necessary. The report contend-

ed that the Sabbath school must above all become the moral educator of Jewish youth; it must develop the religious element in youth, and it must be provided with good books and good teachers. The report was recommitted, to be revised and brought up again six months hence. The Association resolved to send delegates to the Reform Conference called to meet in Cincinnati next month, but not to take part in the Conference; merely to observe and report."

THE MORMON FIELD.

THE Epistle of the First Presidency of the Mormon body has been sent us. We notice that "the results in baptisms in those lands where our brethren have labored the longest, will not equal the showing of former years."

"But the most marked results of our labors of late have manifested themselves in New Zealand, amongst the Maones, the aborigines of those Indians, who being a remnant of the house of Israel, nearly allied to the Sandwich Islanders, have received the Gospel with gladness, and show great firmness and integrity in cleaving to its truths."

There are undoubtedly many savage tribes, already polygamous, which will "receive the Gospel with gladness," and which will "cleave" well to those customs which are dear to fallen humanity.

DANGERS OF RITUALISM.

A WRITER in the *Church Press* gives a long list of Episcopalians who have gone to Rome from ritualistic churches, and sums up in vigorous language: —

"In America, it is only necessary to say that nine-tenths of the clerical and lay perverts to Rome have been the fruits, directly and indirectly, of Ritualistic teachings and practices, making acceptable by degrees, to the minds of men and women in the Church, the unscriptural and uncatholic dogmas taught in the name of Christianity in the Church of Rome, and her ritual, largely embodied from the old Pagan rites and ceremonies."

THE PSALMS NOT UNDERSTOOD.

THE inevitable consequence of not seeing the deeper and universally applicable meaning of the Scriptures is noticeable in a Unitarian's view of the Psalms, as expressed in the *Christian Register*: —

"The Psalms, as they stand in the common version, cannot be used on account of the numerous objectionable passages interspersed. The selections from the Psalms in the old edition of the American Unitarian Association Service Book contain many passages which no rational Unitarian can conscientiously use. The

selections of the revised edition of the American Unitarian Association Book are an improvement upon the old one, but retain many passages which a critical and refined taste would omit. There is needed for use in our churches selections from the Psalms containing all the really beautiful and edifying passages, and only these."

THE MOLOKANS OF RUSSIA.

THIS peculiar people are spoken of as having but one book, — the Bible. This they read continually, and are very quick in citation. They are entirely separate from the Greek Church. They are exceedingly hospitable. In their public worship, singing makes half of the exercises. The Word is also read with comments. "They pray the Psalms with great solemnity and earnestness." They have not been visited by a missionary, but have been led by the Lord, through the Word, to this condition.

THE KING WHO KNEW NOT JOSEPH.

THUS the New-York *Independent* describes the important discovery lately made :—

"ON June 1st an event of remarkable interest took place in Cairo, being nothing less than the unrolling, in the presence of the Khédive and a distinguished company, of the mummy of the greatest of the Egyptian kings, Rameses II, the Sesostris of the Greeks, who carried his victorious army into Asia about fifteen hundred years before Christ, and that of his son Rameses III. The head of the great monarch appeared elongated and rather small. The top of the head was quite bald, as might be expected in a man who reigned sixty-seven years, and died at the age of nearly a hundred. There was a white hair on the temple. The forehead is low and narrow; the eyes small and close to the nose; the nose long and thin; the ears round and prominent and pierced. The lips are thick, and some few teeth are seen, well worn. The expression is not very intelligent, somewhat animal, but strong, obstinate, and with a certain air of majesty. The breast is large, the shoulders high, the arms crossed over the breast, the hands thin and colored with henna, as are the thin feet. The body is that of an old man; but of an old man vigorous and robust."

MISTAKEN VIEWS CORRECTED.

THE following, from the *Western Christian Advocate*, corrects two common sayings which can appear true only in a very dim light :—

"Men once said, 'It makes no difference what a man does if he only holds right views.' Now men say, 'It makes no difference what a man believes if he only does right." And the one saying is about as extreme and unwise as the other."

PRICE LIST OF SWEDENBORG'S WORKS,

And of some of the Collateral Writings of the New Church,

FOR SALE AT THE

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON.

NEW PUBLICATIONS.

An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.

A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. The Wreath and the Ring. Beautiful binding, gilt edges. $1.50.

Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. $3.00.

Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.

Amid the Corn. I. The Christmas Party. By the author of The Evening and Morning. Paper. 10 cents.

Lectures upon the Doctrines of the New Church, delivered in Newtonville, 1885. By Rev. John Worcester. Cloth. 50 cents.

Emanuel Swedenborg. A Biographical Sketch. By J. J. G. Wilkinson. Second Edition. Cloth. $1.00.

Observations on the Growth of the Mind. By Sampson Reed. New Edition, with a portrait of the author; and a Biographical Preface by James Reed. $1.00.

Swedenborg's Divine Love and Wisdom. A new translation. Published by the American Swedenborg Printing and Publishing Society. Cloth. 50 cents; by mail, 60 cents.

The Psalm of the Good Shepherd. Psalm xxiii. spiritually explained. Beautifully printed. An elegant gift-book. Cloth. 75 cents.

Missionary Addresses. By Rev. O. L. Barler. Paper. 10 cents.

The Greater Origins and Issues of Life and Death. By J. J. G. Wilkinson. 496 pages. $3.50.

Facts and Mysteries of Spiritism: Learned by a Seven Years' Experience and Investigation. With a Sequel. By Joseph Hartman. $1.50.

The Issues of Modern Thought. Lectures. By Rev. R. L. Tafel, A.M., Ph. D. pp. 179. Cloth. $1.00.

De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. By Thomas Murray Gorman. pp. 223. Cloth. $2.75.

PRICES REDUCED.

The Economy of the Animal Kingdom. By Swedenborg. Translated by Augustus Clissold. 2 vols. $5.00.

Parsons's Essays. Three Series in 1 vol. *Slightly damaged.* $1.50.

The Infinite and the Finite. By Theophilus Parsons. 75 cents.

Outlines of the Religion and Philosophy of Swedenborg. By Theophilus Parsons. 75 cents.

The Swedenborg Calendar for 1886, with a Selection for every day in the year. 25 cents.

FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

The Life and Mission of Emanuel Swedenborg. By Benjamin Worcester. $2.00.

A Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of the Lord, extracted from the Writings of Emanuel Swedenborg. $2.00.

*** *The prices given include postage unless the amount necessary for postage be stated.*

Regeneration. By Edmund H. Sears. $1.25.
Foregleams and Foreshadows of Immortality. By Edmund H. Sears. $1.00.
The Fourth Gospel, the Heart of Christ. By Edmund H. Sears. $1.50.
Perfect Prayer. How Offered: How Answered. By Rev. Chauncey Giles. $1.00.
The Second Coming of the Lord: Its Causes, Signs, and Effects. By Rev. Chauncey Giles. $1.25.
Emanuel Swedenborg. The Man and his Works. By Edmund Swift, Jr. $1.25.
Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. By Edmund Swift, Jr. 50 cents.
The Wedding Guests; or, the Happiness of Life. A Novel. By Mrs. Mary C. Hume-Rothery. $1.50.
Life: Its Nature, Varieties, and Phenomena. By Leo H. Grindon. $2.25.
Figurative Language: Its Origin and Construction. By Leo H. Grindon. $1.50.
The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. By Leo H. Grindon. $1.00.
Emblems: A Bird's-eye View of the Harmonies of Nature with Mankind. By Leo H. Grindon. 75 cents.
Lectures on the New Dispensation: Designed to unfold and elucidate the Leading Doctrines of the New Church. By B. F. Barrett. 60 cents.
The Golden City. By B. F. Barrett. 60 cents.
Letters on the Future Life. By B. F. Barrett. 50 cents.
Swedenborg and Channing: Showing the many and remarkable agreements in the beliefs and teachings of these writers. By B. F. Barrett. $1.00.
The New View of Hell: Showing its Nature, Whereabouts, Duration, and how to escape it. By B. F. Barrett. 50 cents.
Letters on the Divine Trinity. By B. F. Barrett. 50 cents.
Episcopalianism. By B. F. Barrett. 25 cents.
The Question: "What are the Doctrines of the New Church?" Answered. By B. F. Barrett. Boards. 15 cents.
Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. By B. F. Barrett. $1.00.
The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. By Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. $1.75.
Deus Homo: God-Man. By Theophilus Parsons. $2.50.
The Mystery of Life, and other papers. By Theophilus Parsons. $1.25.
The Child's Life and Regeneration. By John T. Prince. pp. 19. Paper. 5 cents.
Out of the Shadow. pp. 167. Cloth. $1.00.
The Spiritual World. Twelve Discourses. By Rev. W. A. Presland. Cloth. 75 cents.
Scripture Paradoxes: Their True Explanation. By Rev. J. Bayley. $1.00.
Heavenly Blessedness: What it is, and how Attained. By Rev. C. Giles. $1.50.
The Second Coming of the Lord: Its Causes, Signs, and Effects. By Rev. C. Giles. $1.25.
An Appeal in Behalf of the Doctrines of the New Church. By Rev. Samuel Noble. $1.50.
New Truths for a New Age. By Rev. John Presland, of London. 50 cents.
Dangers of Modern Spiritualism. By Rev. W. B. Hayden. 75 cents.
Outlines of the Religion and Philosophy of Swedenborg. By Theophilus Parsons. $1.25.
Ten Chapters on Marriage: Its Nature, Uses, Duties, and Final Issues. By Rev. W. B. Hayden. 75 cents.
Character: Its Elements and Development. By Rev. John Hyde. $1.50.
Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. By Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents.
Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.75.

*** *The prices given include postage unless the amount necessary for postage be stated.*